

Religious Education

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Twenty-fourth Annual Convention of THE RELIGIOUS EDUCATION ASSOCIATION

The Educational Function of the State;
The Educational Function of the Church.
All Sessions in Congress Hotel, Chicago.

TUESDAY MORNING AND AFTERNOON (April 26)
Departmental Meetings (Programs on pages 292-293)

TUESDAY EVENING

Our Two-Headed Educational System

- I. "The Convention Purpose," J. M. Artman, The Religious Education Association.
- II. "Address of Welcome," William McAndrew, Superintendent of Schools, Chicago.
- III. "Functions of State and Church in Education," *Presidential Address*, Sir Robert A. Falconer, the University of Toronto.
- IV. "Causes of Friction Between State and Church," A. W. Merrill, Assistant Superintendent of Public Schools, Des Moines.
- V. "The Problem Defined," George A. Coe, Columbia University.

These addresses will present the historical background of present day conditions.

WEDNESDAY MORNING (April 27)

The Present Status of Character Education

- I. "What is the State Doing for Character Education, and What is it not Doing?" Henry Noble Sherwood, Indiana Superintendent of Public Instruction.
- II. "What is the Church Doing for Character Education, and What is it not Doing?" Luther A. Weigle, Yale University.
- III. Discussion.

WEDNESDAY AFTERNOON

The Conflict of Educational Ideals

- I. "The Limitations of Public Education, as Seen by Churchmen."
The Roman Catholic View, James H. Ryan, National Catholic Welfare Conference, Washington, D. C.
The Protestant View, Lynn Harold Hough, Central M. E. Church, Detroit.
The Jewish View, Louis L. Mann, Sinai Temple, Chicago.
- II. "The Limitations of Church Education, as Seen by Schoolmen."
M. G. Clark, Superintendent of Schools, Sioux City.
- III. Discussion.

WEDNESDAY EVENING

Typical Attempts at Cooperation

- I. A symposium, in which outstanding attempts at cooperation between church and state will be presented in the endeavor to answer the question: "In existing relations, what works well, and what does not?"
E. L. Shaver, Congregational Education Society, Boston.
R. L. Kelly, Council of Church Boards of Education, New York.
R. A. Hiltz, General Board of Religious Education, Church of England in Canada, Toronto.
R. W. Sanderson, Wichita, Kansas, Council of Churches.
Emanuel Gamoran, Union of American Hebrew Congregations, Cincinnati.
- II. "The Unfinished Task." Walter S. Athearn, Boston University.

THURSDAY MORNING (April 28)

The Problem of Cooperation Between State and Church

- I. "As a Schoolman Sees It: What Cooperation do Schoolmen want from the Church?" J. O. Engleman, Superintendent of Schools, Terre Haute.
- II. "As a Churchman Sees It: What Cooperation do Churchmen want from the State?" Hugh Magill, The International Council of Religious Education.

THURSDAY AFTERNOON

- I. Business Session.
- II. Forum Session: "In view of existing conditions, what can we do about it?" Led by Gerald B. Smith, The University of Chicago.

THURSDAY EVENING

Banquet at 6:30 o'clock, followed by discourses

- I. "Is State Education Moving Forward?" F. J. Kelly, The University of Minnesota.
- II. "Is Religious Education Moving Forward?" Theodore G. Soares, The University of Chicago.
- III. "The Task Ahead as I See it," four-minute addresses by: Luther A. Weigle, Yale University; Walter S. Athearn, Boston University; W. C. Bower, University of Chicago; Walter Dill Scott, Northwestern University; Louis L. Mann, Sinai Temple; George A. Coe, Columbia University; J. M. Artman, Religious Education Association.

FRIDAY MORNING (April 29)

Research in Character and Religious Education

Brief reports on research work now in progress. Speakers to be announced.

FRIDAY AFTERNOON

Methods of Research

- I. "Surveying." Arthur L. Swift, Union Theological Seminary.
- II. "Character Tests." Goodwin B. Watson, Columbia University.
- III. "The Case Study Method." Ernest B. Harper, Kalamazoo College.

Rooms at the Congress Hotel may be reserved at the following rates:

Single room, with bath, \$4.00. Single room, without bath, \$2.50.

Double room, with bath, \$6.00-\$7.00. Double room, without bath, \$4.00.

Each one will make his own reservation direct with the hotel.

The Convention Committee

Gerald Birney Smith, The University of Chicago, *Chairman*
J. M. Artman, The Religious Education Association
J. W. F. Davies, First Congregational Church, Winnetka, Illinois
Ozora Davis, Chicago Theological Seminary
W. J. Hamilton, Superintendent, Public Schools, Oak Park, Illinois
L. T. Hitea, The Religious Education Association
Louis L. Mann, Sinai Temple, Chicago
Walter Dill Scott, Northwestern University

Officers of the Association

Sir Robert A. Falconer, *President*, University of Toronto
Lynn Harold Hough, *Vice-President*, Central M. E. Church, Detroit
Donald J. Cowling, *Chairman of the Board*, Carleton College
David R. Forgan, *Treasurer*, The National Bank of the Republic, Chicago
Wm. D. Schermerhorn, *Recording Secretary*, Garrett Biblical Institute

Railroad Fares to the Convention

Members of the Religious Education Association (except those coming from western Canada) and dependent members of their families may receive a reduction of twenty-five percent on their railroad fare to and from the Convention, if they will obey the following instructions:

1. Purchase tickets at regular full fare for the going journey, between April 22 and 28.
2. When purchasing the going ticket, request a **Certificate**. (NOT a **Receipt**).
3. On arrival at the meeting, present certificate at the registration desk for endorsement by the secretary and

validation by the railway official.

4. Using the endorsed certificate, members may purchase return fare at one-half the usual rate, up to and including May 3.

This reduction will be available only **provided** 250 or more certificates are presented for validation. Persons riding at reduced fares (clergy certificates, for example), and persons whose fare to Chicago is sixty-seven cents or less, are not entitled to certificates.

Certificates are not kept at all stations. Agents will secure them, if requested in advance.

Association of Teachers of Religion

PROGRAM FOR TUESDAY, APRIL 26

(Congress Hotel, Chicago)

The three associations of teachers of Bible and of religion have planned joint sessions, to be held Tuesday morning and afternoon, before the opening meeting of the Convention proper. The Convention hopes to discover areas in which public educators and religious educators may cooperate to develop moral and religious life of students—from childhood on through college.

This particular problem comes home to college educators in a vital way:

(1) Most college students are members of Christian churches. Departments of education are preparing large numbers of them to teach in public schools. Are these students going out with a background that will lead them

to cooperate intelligently with their church? Can they in church school teach as effectively as in the public school? Will they do it? Teachers of religion must face this task.

(2) The problem is a broad one. Often the whole tone of an institution is such that students develop indifference or hostility to the church. After graduation they make no attempt to improve conditions they feel exist in the church, thus depriving that institution of a badly needed educational leadership. Is this problem incapable of solution? Teachers of religion trust it may not be.

Around these areas the program for Tuesday morning and afternoon is being constructed.

PROGRAMS FOR TUESDAY, APRIL 26th.
(Congress Hotel, Chicago)

Directors and Ministers of Religious Education

- 9:30 Morning session.
12:45 Luncheon and business meeting.
2:30 Afternoon session.
4:30 Auto trip to church plants of interest in and near Chicago. Supper en route. Return in time for opening session of Convention.

Public and church school education "as is." An endeavor to locate specific religious areas or criteria. Reports on how special holidays are celebrated:

In church schools:

- | | |
|---|----------------|
| Union School of Religion, New York..... | Mrs. Fahs |
| Church of Our Redeemer, New Haven..... | Miss Perkins |
| Park Avenue Baptist Church, New York..... | Miss Schilling |

In public schools:

- | | |
|---|--|
| Lincoln School, New York..... | |
| Winnetka, Illinois, public schools..... | |
| Francis Parker School, Chicago..... | |
| Public high school..... | |

Are public and church schools trying to do the same thing, or contrasting and supplementary things?

What is each trying to do?

Do the differences in educational philosophies distinguish the groups, or cut across the groups?

What are the conceptions of growth of character and religious personality implied in the foregoing?

How does character come to be?

Current theories of character growth and of personality development:

Discussion opened by F. W. Herriott, Montclair, N. J., and Miss Blanche Carrier, Dayton.

Function of the Directors' Association (For study at luncheon):

- | | |
|----------------------------------|--------------------------|
| As conceived in early years..... | H. H. Hubbell, St. Louis |
| As conceived in later years..... | J. L. Lyons, Cleveland |
| Its future..... | J. M. Artman, Chicago |

Week-Day Workers in Religious Education

Morning session. The Department will meet with the Directors and Ministers of Religious Education.

Afternoon session:

1. Committee report: **A Study of Eighth Grade Children.** Presented by Miss Blanche Carrier, Dayton (Committee: Miss Abernethy, Miss Carrier, Dr. Shonle, Mr. McKendry).
2. Address: **What Types of Motivation Are Possible in the Church School?** Frank M. McKibben, Baltimore.
3. Address: **What Types of Motivation Are Possible in the Public School?** Miss Esther B. Foster (Department of Methods and Research, Oak Park Elementary Schools).

Discussion, opened by Mr. McKibben.

EDITORIALS

SIGNIFICANCE OF THE CONVENTION PROGRAM OF THE RELIGIOUS EDUCATION ASSOCIATION

A discussion of the relationship between religious education in the churches and character education in the public schools seems, at first glance, innocent enough. Of course these two influences should be correlated so as to work in harmony. What of it?

Those who have actually attempted to bring about definite cooperation are made aware of certain considerations which do not often come to the surface. Let us try, briefly, to indicate a fundamental problem.

One of the greatest obstacles to cooperation lies in the fact that religious leaders in our churches, for the most part, have not yet become aware that we have definitely entered a distinctly new epoch in the attitude of people toward the church. It has been taken for granted in the past that the church must assume virtually entire responsibility for the moral ideals of mankind, and that those who are outside the influences of the church are somehow "lost." Church leaders are so accustomed to relying upon the particular kind of loyalty developed in a church that they are likely to feel that there can be no thoroughgoing moral education which does not include instruction in the specific doctrines of a church.

On the other hand, we find that the directors of general education are becoming increasingly concerned with the difficult problem of character education today. They think of children as embryo citizens of the republic rather than as members of churches, and they feel that a program of religious education should be organized on this basis. The churches in this country are voluntary organizations which no one needs to join unless he is really interested in doing so. Moreover, with the

rapid increase of scientific knowledge concerning the factors in human behavior there is coming into existence a confidence that character can be more wisely shaped by non-ecclesiastical means than by resorting to the church. Since the public schools have been forbidden to teach sectarian doctrines, schoolmen have been challenged to make good citizens without any express appeal to church religion. The time has come when many educators are confident that a better job of character education can be done by secular means than by relying on the churches. Church education is distrusted as being too sentimental, too dogmatic, too detached from scientific investigation.

One of the significant features of present day thinking on the subject is the eagerness with which people are demanding the uplifting and restraining power of religion in human conduct. Very few of them would be able to tell exactly what they mean by religion, but they know that a religious person possesses spiritual resources which are indispensable if the highest kind of life is to be attained. If, then, the churches can give so clear an account of what religion means that it shall be seen to reinforce and supplement in positive fashion what can be done by general education, the way is open for a fruitful cooperation between the churches and schools.

The program of the coming Convention is planned to bring frankly to light the above convictions and feelings. It is to be hoped that religious leaders within the church may have an opportunity to hear a frank expression of the estimate placed on the church's ideals by those who are thinking of character education as something which may be in large measure secured without any reliance on the church. It is to be hoped, on the other hand, that those who know the value of the loyalties which are developed in

church life may make it clear that a church really wants to help the schools to equip children for wholesome living in the actual world in which they have to live rather than for some sentimental imagined world.

In short, this Convention is intended to help us realize the full significance of the fact that our present day civilization is fundamentally non-ecclesiastical. The contribution which a church can make under these circumstances will depend on the adjustment of religious thinking to this inevitable fact and on the possibility of persuading educators in the public school system that the church is really trying to help the schools fit people for life in a non-ecclesiastical world, rather than trying to reshape the world according to ecclesiastical patterns. If these underlying questions are frankly faced, it should enable both church and public schools better to understand the great task of character education and to plan cordially for cooperation.

Gerald Birney Smith.

THE "Y" ON THE CAMPUS

Perhaps literary form has something to do with the charm and interest of the minutes of a recent (February 16) Y. M. C. A. cabinet meeting at Northwestern University. Perhaps it is something more. At any rate, we quote in full:

"Discussion followed as to nature of accomplishments to date and as to things remaining to be done to round out the year successfully.

"Question was raised as to whether Y is touching majority of campus men. Considerable argument ensued as to importance and extent of membership. Suggestions made that present members be 'rounded up;' that effort be made to reach others, especially new men; that we have 'closer organization;' that men be made to feel that they are 'a part of something;' that members be informed as to what is actually going on and that they be invited to participate in present commis-

sion and committee activity.

"General campus situation was discussed. Situation was described as 'chaotic' and in need of 'coordination.' Suggestion made that 'business of Y is to coordinate.' It was further pointed out that campus opinion needs to be 'aroused, enlightened and directed' in regard to 'athletic practices, student government, campus politics, student honor, student race relations, and world outlook.'

"In its work so far the Y was characterized as a kind of 'centrifugal force,' taking individuals and small groups and scattering them out in many different directions. It was the sense of the meeting that the time has come for the Y to act as a 'centripetal force,' rallying the whole student body around some common center and undertaking.

"Discussion then revolved about how we could 'bring our energies to bear on a single purpose.' The suggestion was advanced that a local conference might be held in which all campus organizations and interests could participate. It was pointed out that such a conference would provide a way to gather up the fragments of campus life and to create campus morale.

"Motion was made and carried that a Northwestern Student Conference be held. March 18-20 were suggested as tentative dates. Hafemeister was appointed to take charge of publicity, Norris to look after physical arrangements, and Juvinall to handle finances.

"Motion made and carried that conference proposal be submitted to the Y. W. C. A. Cabinet and that Y. W. C. A. be invited to cooperate in the formulation and carrying out of conference plans."

YOUTH AGAINST SUNDAY MOVIES

Young people of LaGrange, Illinois, have recently robbed the critics of youth of a good deal of their thunder and have given reassurance to those who have confidence in the younger generation.

There is much criticism in some quarters about boys and girls forsaking the sensible ways of the children of a generation ago for "jazz and cheap amusement."

A careful analysis of the situation will readily show that this "cheap amusement" is furnished to the community and flaunted in the faces of our young people, not through any choice of their own, but largely by commercial interests whose major idea is to attract the patronage of youth. These commercial interests are in the community through the cooperation of a few parents but largely through the passive consent of the majority.

While the recent Sunday movie controversy is fresh in our minds we might take it as a typical illustration of the point in question. The leading theatre of that attractive Chicago suburb is owned and operated by men living outside the town. These owners have little interest in La Grange except the money they get out of it. To that end they petitioned the town council for permission to open their theatre on Sundays. A referendum vote was called and the outside commercial interests made a very active and strenuous campaign for Sunday movies.

The young people of the village may be said to be clean-cut, average young Americans. Into the ordinary sequence of their lives came the commercial interests of adults, who, purely for the sake of financial profits, were "trying to cram Sunday movies down their throats."

The young people, largely of high school age, stepped into the campaign because they felt they should—not because they were pushed in. They led the whole movement against the commercial interests and defeated them two to one at the polls. They organized into what is known as "The La Grange United Christian Young People's Organization" which was composed of young people's societies of the various churches, the Hi-Y, the O. G. C. A., and several high school organiza-

tions. These young people held mass meetings and a big parade to arouse interest. They thoroughly canvassed the town and flooded it with suitable literature, chief among which was a circular containing *Six Reasons for Opposing Sunday Movies*, in brief as follows:

1. "Sunday movies would cheapen La Grange.

2. "Young people do not need Sunday movies in La Grange. There are Sunday movies within reach of the small percentage of young people who desire that kind of amusement. Why lower the standard of La Grange and attract an undesirable element simply to satisfy the desires of a few? We have six days in which we can attend movies and we feel that our Sundays can be spent much more profitably otherwise.

3. "Sunday movies would be an opening wedge for a wide open town which would completely reverse the character of our fine village.

4. "Sunday movies would lower the value of La Grange residential property.

5. "La Grangers are not backing the agitation for Sunday movies. This question was imported by men who have no further interest in La Grange than the number of dollars they can get out of it.

6. "We are the young people, planning and working some day to build our homes in La Grange. We want for our children the same advantages our parents have given us. A wide open village would bring to us neighbors of a kind we do not want.

"Therefore We Urge You to Vote 'NO' on Sunday Movies on February 25th."

This Young Peoples Organization had the polls posted on election day by high school students and kept thirty automobiles busy combing the town for voters. They brought out the largest vote in the history of La Grange.

These acts on the part of young people are all the more noteworthy, forward-

looking, and courageous, when we realize the obstacles they had to encounter. The opposition raised a good deal of objection to their being excused from high school to work against Sunday movies. They were constantly faced by taunts and ridicule from those of the other side. Their zeal and moral courage never failed and they constantly became more active as the campaign went on.

When one thinks of the number of business men who refused to come out in the open, who straddled the issue and pretended to be on both sides, it is all the more commendable that high school boys and girls had the courage to stand and be counted and to get out and work for more wholesome conditions.

With this illustration in mind it might be well for the critics of youth to go a little deeper to find the causes back of this age of "jazz and cheap amusement."

Edward Archibald Thompson.

First Congregational Church, La Grange.

RELIGIOUS EDUCATION AND LONG LIFE

They say the good die young, but mortality statistics prove just the opposite. It is common knowledge that the death rate of seventy-five years ago, according to the American Experience Table of Mortality, has been almost cut in half. However, it is not generally known that the death rate of clergymen, as shown by the Presbyterian Ministers' Fund—by the way, the oldest United States life insurance company—is now about 25% lower than the general average for all companies. Census statistics taken by the British government further substantiate this for the clergy had the lowest mortality of any occupational group—the death rate in some instances was over two and a half times that of the clergy. The well known "average man" has too often allowed the theatrical portrayal of the morose morbidity of the jaundiced sky pilot to obscure the proved fact that clergymen as a group have the greatest vitality of all people.

Can there be a more forceful and practical illustration of the actual value of religion and religious education? After all, much, if not most, of the suffering in this world is caused by unwise living. One might just as well admit it; the great strides made in lengthening life have been accomplished in spite of individual perversity. Medical science, public health and sanitary control have largely eliminated the scourges of acute communicable and pestilential diseases, thereby lengthening life. But individuals have been lamentably unmindful of responsibility to themselves and to society, and have not always sought to increase their physical and psychic efficiency by a personal conquest of those social and chronic diseases which result from improper and unwise living. Medical science can eradicate or control most diseases and bodily ailments. Only religious and moral education in its broadest sense can be effective in controlling the individual and in protecting him from himself and others. A religious outlook on life is the best conduct control. Religious education is the means by which it may be attained.

Neither the life cycle nor the work cycle of mankind is fixed by any law. It is within man's intelligence to influence these cycles, as has been shown by the progress already made. An immense economic benefit, both to the individual and to society, would accrue if the average mortality could be reduced twenty-five per cent, or to the level now enjoyed by clergymen. The Life Extension Institute estimates that the economic wastage annually from preventable diseases and death is over \$3,000,000,000, and that \$1,800,000,000 of this loss is among those gainfully employed. What an immense gain in the wealth and happiness of each one if the life expectancy could be increased twenty-five percent and if people could only be induced to live so as to eliminate preventable diseases and illnesses.

Clearly the only hope of salvation lies

in the education of the individual in the ways of life and wise living, which, of course, is the objective of religious education. When people as a whole realize the penalty they pay for doing things they know they shouldn't do, when they acquire a positive religious motive, they will no longer do them. Very few people get bitten by the same dog twice. Fortunately, the new era seems to be approaching. Business men are realizing the significance of such training. While many business men may laughingly say that they have most of their religion in their wife's name, they nevertheless are careful to include a question on their employment blanks relating to the religion and, in a general way, to the habits of applicants for employment. Life insurance companies and accident companies make a careful investigation to see whether there is any "moral hazard" involved. An applicant discovered to be immoral is rejected, no matter what his other qualifications may be. Large concerns are providing helpful and educational recreative facilities to substitute the pool hall. Churches are providing seven day activities—gymnasiums, theatrical societies, boy scouts, girl scouts, etc. Yes, the layman who writes this is greatly encouraged in the belief that his children will have the training and environmental opportunities under religious guidance to enable them to outlive the three score and ten allotted to their father in a happier and more useful manner.

Paul Cook.

Evanston, Ill.

TENDENCIES IN WEEK-DAY RELIGIOUS EDUCATION

A conference on week-day religious education was held recently in Chicago under the auspices of the International Council of Religious Education. Leaders from various sections of the country met to exchange ideas regarding this newer phase of the church's educational program. The observations here recorded come from the discussions of that con-

ference, and from contacts with religious educators here and there throughout the country.

Varying and conflicting conceptions of the importance and permanence of week-day religious education are usually found in such meetings. Some feel that the movement is on an unstable foundation, that it has not in any sense found its permanent form or been established as a major unit of the church's educational program. Others feel that the movement is destined to figure prominently in the total educational program of the church and of the nation. Week-day religious education is one of the most serious efforts of Protestant churches to balance unreligious public schools with a program of religious instruction. It is, in part, a protest against the complete secularization of education, and an offset to the false implications that may be drawn in the child's mind with respect to the place of religion in life experience and training for citizenship. It is, therefore, hardly conceivable that churches will lessen their efforts.

There is a growing recognition of the seriousness of legal and legislative problems involved in week-day religious education. Most of those promoting the movement feel, of course, that the release of children from public school at the request of parents for the purpose of religious instruction does not violate the principle of separating church and state. There are, however, a number of disturbing legal elements in the situation. One of these is the readiness with which certain Protestant lawyers and attorneys condemn the movement as either highly dangerous or illegal. Another is the fact that in many communities there are groups, usually small but active, which attempt through court action to make such dismissal illegal. This makes the movement unstable until a sure foundation is established through legislative action or court decision.

An uneasiness prevails because many

state legislatures have failed to pass bills legalizing the release of children. In only one state (New York) has a clear-cut decision specifically concerned with week-day religious instruction been rendered. While the decision was entirely favorable, the case will doubtless be appealed to a higher court, and eventually it may go to the supreme court of the United States. It is devoutly hoped that it will be passed upon in the end by the highest court in the land.

In recent conferences the need of educating lawyers, attorneys, and judges with respect to the exact nature and purpose of this week-day movement has appeared. Much of the opposition to and condemnation of the proposal to release children from public school grows out of sheer ignorance or misunderstanding. Witness the opinions recently rendered by the attorneys general of Illinois and Indiana. Those interested in the permanent development and spread of this work must carry forward an intelligent campaign to educate the legal fraternity.

Intensive promotion or extension of week-day religious education is not so necessary now as the development, improvement and conservation of schools already in existence. Problems centering in the unsettled condition of the curriculum, and in the imperative necessity of maintaining high educational standards, make clear the desirability of retarding rather than vigorously promoting this phase of the church's educational program.

Perhaps one of the most serious problems is encountered in the new strong emphasis in public schools upon character education. What should be the relation of this to week-day religious education in the church? There is no question but that there is a marked tendency in public education to emphasize character education, whether it be called character education, civics, good citizenship, moral training, or something else. There are certain dangers here. One is that the

church, in developing week-day religious education, will fail to take seriously this significant tendency in public education. There is danger that in promoting week-day religious education, apart from this emphasis in the public schools, the unfortunate distinction between character education *per se* and religious education *per se* will be carried to undesirable extremes.

There is the further danger that this tendency to stress character education in public schools will confuse the public regarding the necessity of providing a type of character education that rests upon religious sanctions and motivation. Such confusion will surely result in lessening the demand that moral and character training rest upon just such a foundation. The church welcomes heartily this tendency in public education. The point at issue is, whether such training can be accepted as an adequate substitute for the religious training the church is attempting to provide through the week. Religious educators feel that it cannot. This will not be determined, however, without careful study and experimentation. Certainly there should be no confusion among religious educators at this point.

It is exceedingly desirable, therefore, that a commission be appointed, preferably by the Religious Education Association, to begin and carry through a careful scientific study into the *possibilities* and *limitations* of character education as carried on by public schools. Such a study should indicate in a fairly definite way to what extent character education provided by public schools will serve the ends sought by churches through definitely God-centered and religiously motivated week-day schools. Such a study should reveal ways in which both types, if both are considered necessary, may be effectively correlated in the experience of the child. The coming Convention of the Religious Education Association is concerned primarily with this theme and should result in very helpful discussions.

Finally, the idea *persists* that some satisfactory basis of common belief and teaching among Protestants, Jews, and Catholics can be found which will make possible a common program of religious training for all public school children. Such a thing does not seem to be an immediate possibility. Yet who will dare to say that it is ultimately impossible? It is none too early for representatives of religious bodies to undertake a serious and open-minded study of this problem. The possibility or impossibility of a solution will not be determined without such study.

While clearly recognizing the present tendency toward a materialistic and mechanistic interpretation of life and education, one is safe in predicting a widespread turning of the American people to wholesome religion for the salvation of present day society. The crucial problem is to discover the most effective ways and means by which religion can be made a vitally integral part of life experience for the oncoming generation of American citizens.

Frank M. McKibben.

THE SUPERINTENDENTS MEET IN DALLAS

The Department of Superintendence, the largest section of the National Education Association, held its 1927 convention in Dallas, February 27 to March 3. This department has some 15,000 members. More than 12,000 were in attendance. The fact that most superintendents have their expenses paid by their local school boards means that the attendance is fairly constant from year to year.

The going of this great body of educators who control public schools of the country, to cities in the North, East, South, and West year after year is of great significance. It means the elimination of provincialism, together with the gradual integration of broad common understandings, through all the schools of

America. The spirit and message of the convention is carried by the participants to hundreds of thousands of teachers throughout the country.

An observer at Dallas could not help but feel the deep sense of significance with which members of the group, almost to a person, regarded themselves. One voiced his feeling thus: "The public schools are spending two and a half billion dollars a year, are employing a million teachers, and educating twenty-six million children. Education is the biggest business in the world." Speaker after speaker turned to education in the schools, and the resultant cultivated minds in the nation, for "the hope of democratic government," the development of "freedom, justice, and religious freedom"; "the translation of our wealth into spiritual values," "the building of a new social order," "constructive statesmanship in a new world order," the changing of "education for gain" to "education for service."

The Dallas convention will be looked upon by schoolmen and others alike as unique and eventful, in that it pointedly declared for a decided shift in educational objectives. "Personality is the biggest thing in education"; "Behavior is the test of knowledge"; "Horace Mann eighty years ago said that debatable social questions should not be discussed in school. He was wrong. Debatable social questions must be thoroughly discussed in class-room if we are to develop the spirit of tolerance"; "How can we stop this burning out of satisfaction? We have not spiritualized life. Our young people have missed the eternal values of the 'encyclopedic facts.' Schools today lack atmosphere, that spiritualized thinking and living which discovers and follows ideals. We need no less facts but greater wisdom in spiritualizing life with them." These and other declarations like them colored the whole convention.

The influence of a key man was effec-

tively demonstrated in the person of the president, Superintendent Condon of Cincinnati. Mr. Condon is a religious man and does not care who knows it. He believes persons are of supreme importance, whether in pupils or teachers, and that the great task of education lies in the releasing of personalities. Furthermore, he believes education is a cooperative task, in which the home, church, school, and all other agencies should cooperate. He sought in manifold ways to instill this doctrine into the conference. He praised Dallas as a convention city for schoolmen, because it has a larger enrollment in Sunday schools than in the public school, and because its churches make such splendid physical provision for religious education.

He opened the convention with a vesper service which was, according to many, the most releasing experience of their lives. A religious educator of note said, "I never have attended a more religious meeting." In this service were two speakers and a balanced service of music. Dr. George W. Truett spoke from the text, "David served his generation by the grace of God," and Dr. Grenfell of Labrador spoke on "Service" in a simple, forceful way. The string section of the national high school orchestra rendered the pastoral symphony from "The Messiah." The choral society from the university sang the Hallelujah Chorus. The closing prayer was read in unison, followed by the organ and orchestra rendering of "The Lost Chord." From this service went quiet, thoughtful people.

In all general sessions the president sought to demonstrate ways of releasing the spiritual. He opened the meetings with a varied program of worship, in which the great string orchestra and choral clubs were used to demonstrate the use of music in releasing varying moods and feelings. They actually did it with the audience. The great Negro choral group, conducted by the daughter

of Booker T. Washington, provided an evening of mingled emotions, in which rapture, wonder, and, not least, amazement at the evident spiritual depths of these Negro boys and girls when under the guidance of a master leader, thrilled the audience. Several remarked that "if colored boys and girls can develop such control, then white children can." Speakers addressing themselves to "International Friendship," "National Ideals," "Educational Ideals and Their Environment," "Spiritualizing the Facts," and "Character Training," still further emphasized character as the central factor in education. Thus, by the organization of the convention program itself, there was an evident endeavor to let character stand out as the primary objective of education.

Despite the great emphasis upon character, however, and the repeated use of the term "spiritual" throughout the program, there was evidence of much haziness concerning what character is and how it develops, and what spirituality is and how to attain it. Personality in teachers was often mentioned, but the actual characteristics of character releasing persons were not made clear. Some speakers seemed to lean toward large group consciousness, inter-racial mindedness, the spirit of Jesus, to solve the problem, while others stressed the necessity of instilling virtues through training and drill, as in language and arithmetic, wholly apart from particular social problems and settings. Those interested in educational testing seem still to be concerned more with testing inherent potentialities and capacities in general than with growth of moral controls in the presence of actual situations and problems. There seems, as yet, little recognition of the fact that moral conduct is both personal and concrete, and that it grows in the process of ethically adjusting actual relations of the social order. One speaker sought to emphasize "integrating a total personality," but he

did not seem to receive hearty support from those in his group. Teaching is still shorn of that creative approach to students that normally releases them to criticize and retest their activity procedures in order that genuine validities may be found. There seem to be tests for mechanistic learnings or skills, but little approach as yet for testing the validity of an ideal or goal. Both "character" and "spiritual" seem as hazy to school men as to ministers and religious educators.

Again, one was struck with the decidedly Protestant tenor of the convention. Our Catholics and Jews had little recognition in the program in hymns, addresses, statements of progress, or suggested place in the living of character values.

Patriotism was emphasized, but gener-

ally as loyalty to the flag, as undying courage, and even as glorification of war (although two speakers did show that war must be eliminated) by quotations and inference.

The great thing about this convention is its definite avowal of character as the central factor in education. The way is not clearly seen, but the evidence incisively reveals that public schools are rapidly accepting responsibility for character growth. Many seem to think the school is sufficient unto itself, but many others realize that the best education may arise from the integration of many influences. The home, the church, the community itself, for some, are allies with the school in the process.

J. M. Artman.

C. E. Rugh.

RELIGIOUS EDUCATION IN PRESENT-DAY MEXICO

JAMES H. RYAN*

In discussing the present status of religious education in Mexico the temptation is strong to attempt in a few paragraphs a complete history of Mexican education and to draw therefrom conclusions of praise and blame either for the state or the Church. The Church and education, since the early nineteenth century, have been made the footballs of political propagandists both in and outside Mexico. Given this fact, a critical student of affairs is apt to question *a priori* most of the statements made on these subjects. When one learns, after study, that no history of Mexican education has ever been written, that Mexican educational statistics are worthless, including those of the present Ministry of Public Instruction, that most of our information comes from tainted sources or from casual observation, one cannot but withhold final judgment until after a

thoroughly scientific analysis based on documents has been made both of the history and present status of Mexican education. Certain historical facts stand out clearly, and their relation to the actual situation in Mexico is both close and important. These unquestionable facts I will refer to, leaving out of consideration anything that cannot be substantiated on the best historical grounds and only citing these facts as preparatory to the solution of the problem under discussion, why the Catholic Church cannot accept the present laws of Mexico on education.

May I add that the source material for this excursion into Mexican education is Mexican, not American. We have produced nothing which might assist one in arriving at a scholarly estimate of the history of the Mexican school. Outside of Bancroft (all present-day historians agree that he did not write history but his own fancies)

*Dr. Ryan is Executive Secretary, National Catholic Welfare Conference, Washington, D. C.

we have in English only travel books or political and mission propaganda books, the value of which is nil in helping us to form an unbiased view of the Mexican educational situation. Education and illiteracy statistics, so often quoted, are no less worthless and misleading (and this statement covers the whole period of Mexican education up to the present hour) for the simple reason that no scientific and sustained attempt has ever been made to gather and correlate such statistics.

The history of Mexican education can be divided roughly into three periods: (a) The Colonial (1525-1767); (b) The Revolutionary (1767-1857); (c) The Period of Reform (1857 to present time).

In the Colonial Period education was completely in the hands of the Church and by her was brought into every village and hamlet of Mexico. In attempting to evaluate the educational work of the Church in the first two hundred years of Mexican history, one must not forget to take into account two facts; first, that the Mexicans were not a homogeneous white race like the American colonists, but Indians who by contact and marriage with their Spanish conquerors became a new nationality, and thus were in two centuries changed from a barbarian into a civilized people, and secondly, that geographic, economic, and social conditions must be given full consideration in every estimate of the success of the educational work of the Church. Educational work in colonial Mexico might well be compared with the educational work done in colonial America for our Indian population. It is grossly unfair, however, to compare it with what is being accomplished in present-day United States, as is so often done by partisan writers.

From impartial sources we learn that, despite almost insuperable difficulties, thousands of schools were es-

tablished in Mexico during the Colonial period. There was scarcely a village, even those situated in the most remote districts, which did not possess a school. Practically every city had a college or high school, and there were a number of universities modeled after the Universities of Paris and Salamanca, well prepared to give instruction of university grade. The first school was established in Mexico City in 1523. During the sixteenth century the Franciscans alone founded almost two hundred schools. Colleges similar to our present-day high schools were established at Tlaltelolco, Mexico City, Puebla, and Tepotzotlan. Eighty-five schools were founded for girls. The University of Mexico was established in 1551, the oldest university on this continent. In 1573 the famous college of San Ildefonso was organized, and during the seventeenth, and well on into the eighteenth century, college after college was founded in the leading cities of Mexico.

Nothing short of a complete history of Mexican culture would do justice to the educational work of the Church during the first two centuries of the existence of the Mexican nation. The first newspaper, the first book, the first musical score which appeared on the American continent, were printed in Mexico City. In the seventeenth century Mexico City was regarded all over Europe as a real and important center of learning. The literary and scientific achievements of Mexican scholars were likewise known and highly appreciated in every university of Europe.¹

1. For a complete account of the literary and scientific work of Mexican authors, I refer the reader to Menéndez Pelayo, *Historia de la Literatura mexicana*. The bibliographies of Icazbalceta, Andrade, and De Leon are exhaustive and authoritative. They are the best evidence of Mexican productivity during the period in question. J. G. Icazbalceta, *Bibliografía del siglo XVI*; Victor de P. Andrade, *Bibliografía del siglo XVII*; Nicolas De Leon, *Bibliografía del siglo XVIII*. Also, Felix Osorio, *Alumnos distinguidos del colegio de San Ildefonso*; Cuevas, *Historia de la Iglesia Mexicana*; Gerardo Decorme, "Catholic Education in Mexico (1526-1912)," trans. from Spanish by David Ramos, in *Catholic Historical Review*, II (July, 1916) 2.

The second period of Mexican educational history (1767-1857) is marked by uprisings, revolutions, wars both civil and with the United States, and finally by the disastrous intervention of the French in Mexican affairs. For a century the country lived in turmoil. Added to unstable political conditions, the Jesuits, the principal educators of Mexico, were expelled from the country in 1767. Colleges were closed, schools fell into decay, and by the beginning of the nineteenth century the people had almost reverted to a state of barbarism. The historian searching for the remote origins of present-day illiteracy in Mexico can readily find them in the wars which devastated the country and in the no less devastating wars waged on religion and the clergy by politicians inspired by the ideals of the French Revolution. The secular clergy did not possess the financial resources, the intellectual training, nor the numbers necessary to carry on the school work of the expelled Jesuits. The Liberals, at the same time, harassed the Church in every conceivable way, making anything like educational progress impossible. They were in no position themselves to carry on education and refused to allow the Church to establish and maintain schools with the exception of elementary schools.²

The third period of Mexican education (1857 to present day) represents the efforts of the state to control and to monopolize all education, public and private. Following the lines laid down by the decrees of October 19 and 24, 1833, which secularized education, the Constitutional Convention of 1857 passed Article 3 of the Constitution, in which the "lay" and positivistic ideas of Comte were applied to all Mexican schools and made the work-

ing philosophy of state education.³ Thus, by the Constitution of 1857 all public schools were secularized, education given therein being not only non-sectarian but positively anti-Christian. The laws, too, were so framed that the government at any moment could close private schools by refusing on one pretext or another licenses to teachers. In the early part of the dictatorship of Diaz the laws against religious education were enforced rigorously. Later on Diaz modified considerably his attitude toward the religious school, permitting it to exist as best it might but without aid, assistance, or recognition from the state. In the field of public education, on the other hand, due principally to the positivist theories of Dr. Gabino Barrera, the curriculum has been dominated by and fashioned according to the philosophical views of Comte. Since 1857 materialism and naturalism have been the guiding philosophies of education in Mexico, with what results on the religious and moral life and attitude of the people can readily be imagined.

Despite governmental opposition, the Church succeeded in maintaining approximately six thousand schools up to the beginnings of the revolutionary period 1910-1917. Since then, due to constant revolution and to severe governmental restrictions, even these schools had to be closed. The present Constitution makes the establishment of a church school impossible, and the few which were saved from the wreckage of the Carranza revolution have now been closed and their property, buildings, and equipment taken over by the government. Religious education does not exist in Mexico today—

3. Article 3 reads: "Instruction is free. The law shall determine what professions shall require licenses for their exercise, and what requisites are necessary to obtain said licenses." From *The Mexican Constitutions of 1917 Compared with the Constitution of 1857*, trans. by H. N. Branch (Washington: Government Printing Office, 1926). It goes without saying that "free" is not to be interpreted in the sense which American educators would give that word had it appeared in our Constitution.

2. See Alaman, *Historia de México; Historia de la Compañía de Jesús en la República Mexicana durante el siglo XIX*.

this is a cold stark undeniable fact. Moreover, the Constitution of 1917 and the Decrees of President Calles⁴ make the resumption of the educational function of the Church both illegal and impossible. Such, in a sentence, is the situation in Mexico as far as religious education is concerned. Seventy years of "liberal" government has succeeded in writing into the organic law of Mexico prohibition against all private religious education, thus legally establishing the principle of state monopoly of education and practically putting into the hands of those in power an instrument by which, in a short period of two years, they have successfully wiped out the religious school.

Let us recall in this context that for three generations education in Mexico has been a governmental monopoly. Since 1857 the education of the Mexican people has been almost totally in the hands of state-supported and state-controlled schools. That the government in its educational work has been severely handicapped by many conditions over which it has had little control may well be true. That it has made relatively small progress in a period of seventy years in stamping out illiteracy is a sad and well-known fact. There is one other no less certain fact involved in the situation. If blame is to be placed anywhere for present conditions in Mexico, certainly it is not on the shoulders of the Catholic Church.⁵

The religious school, like every national institution, can exist and do its work only within the limits permitted and set down by law. Where the law is unfavorable or goes to the length of outlawing religious education, it is useless to make educational demands

on the Church or any other private agency. We in the United States can well appreciate this fact, because freedom of education has been with us, from the beginnings of our country, both a principle and a fact.

What does the Mexican law say about religious education? I quote these laws verbatim and ask the reader to interpret them in the light of American constitutional and educational law, as well as in the light of American educational practice. He can then see what a gulf separates American from Mexican freedom of education.

Article 3 of the Constitution of 1917 prescribes: "Instruction is free; that given in public institutions of learning shall be secular. Primary instruction, whether higher or lower, given in private institutions shall likewise be secular."

"No religious corporation nor minister of any religious creed shall establish or direct schools of primary instruction."

"Private primary schools may be established only subject to official supervision."

Article 27 prescribes: "II. The religious institutions known as churches, irrespective of creed, shall in no case have legal capacity to acquire, hold or administer real property or loans made on such real property; all such real property or loans as may be at present held by the said religious institutions, either on their own behalf or through third parties, shall vest in the Nation, and any one shall have the right to denounce property so held. Presumptive proof shall be sufficient to declare the denunciation well-founded. Places of public worship are the property of the Nation, as represented by the Federal Government, which shall determine which of them may continue to be devoted to their present purposes. Episcopal residences, rectories, seminaries,

4. June 14, 1926.

5. In this connection, may I quote Professor John Dewey writing in the *New Republic* of September 22, 1926: "Those who attack the revolution complacently ignore the fact that it was the inevitable outcome of this policy of contemptuous disregard for the mass of the people, a disregard which affected every phase of life: educational, for example, since the Diaz administration did not establish a single rural school for Indians."

6. *The Mexican Constitution of 1917 Compared with the Constitution of 1857*, trans. by H. N. Branch (Washington: Government Printing Office, 1926).

orphan asylums or collegiate establishments of religious institutions, convents or any other buildings built or designed for the administration, propaganda, or teaching of the tenets of any religious creed shall forthwith vest, as of full right, directly in the Nation, to be used exclusively for the public services of the Federation or of the States, within their respective jurisdictions. All places of public worship which shall later be erected shall be the property of the Nation.

"III. Public and private charitable institutions for the sick and needy, for scientific research, or for the diffusion of knowledge, mutual aid societies or organizations formed for any other lawful purpose shall in no case acquire, hold or administer loans made on real property, unless the mortgage terms do not exceed ten years. In no case shall institutions of this character be under the patronage, direction, administration, charge or supervision of religious corporations or institutions, nor of ministers of any religious creed or of their dependents, even though either the former or the latter shall not be in active service."

Article 130 prescribes: "The law recognizes no juridical personality in the religious institutions known as churches.

"Under no conditions shall studies carried on in institutions devoted to the professional training of ministers of religious creeds be given credit or granted any other dispensation of privilege which shall have for its purpose the accrediting of the said studies in official institutions. Any authority violating this provision shall be punished criminally, and all such dispensation of privilege be null and void, and shall invalidate wholly and entirely the professional degree toward the obtaining of which the infraction of this provision may in any way have contributed.

"No trial by jury shall ever be

granted for the infraction of any of the preceding provisions."⁸

To summarize. The Mexican Constitution of 1917 makes all education, private and public, secular.⁹ No church or minister may conduct a school. All private schools are under "official supervision." Religious orders of men and women are illegal. Religious corporations have no legal existence or juridical personality and cannot acquire, hold, administer, or inherit property. All property once owned by the churches reverts to the state. The Church cannot conduct charitable or scientific institutes, either directly or indirectly. Seminaries or colleges cannot be accredited or grant degrees at all, and any work done in them has no legal standing. No minister can ask for a jury trial in case any of the above laws are violated. In a word, the organic law of Mexico makes religious education an utter impossibility from the legal standpoint, and this is true not only of schools conducted by Catholics, but of schools conducted by any religious body whatsoever. It would be difficult to find anywhere, with the possible exception of Russia, a more extreme example of state monopoly of education than is formulated in the 1917 Constitution of Mexico.

The educational provisions of the 1917 Constitution are drastic; of that there can be no question. They have not remained a dead letter but have been put into full force by the present government. I quote the educational decrees formulated to give effect to the provisions of the 1917 Constitution and issued by President Calles on June 14, 1926. These decrees went into effect July 31, 1926. The following decrees affecting education are excerpted:

"Article 3. The instruction that may be given in official educational estab-

8. *op. cit.* pp. 106, 108, 109.

9. The word "secular" is not to be translated non-sectarian. It reproduces the French term "laïque" and means education from which all religious principles and motives not only are excluded but for which "lay" morality and religion are substituted.

lishments shall be lay; likewise that given in the higher and lower primary branches of private educational establishments.

"Violators of this provision shall be punished summarily with a fine of not to exceed 500 pesos, or in lieu of such fine, with arrest that shall not exceed 15 days.

"Article 4. No religious corporation nor minister nor any cult shall be permitted to establish or direct schools of primary instruction.

"Those responsible for the infraction of this provision shall be punished with a fine not to exceed 500 pesos, or in lieu thereof, with arrest of not more than 15 days, and in addition the authorities shall order the immediate closing of the teaching establishment.

"Article 5. Private primary schools may be established only by subjecting themselves to official supervision. Transgressors of this provision shall be punished by a fine of 500 pesos, or in lieu thereof, by arrest of not to exceed 15 days.

"Article 12. In no case shall confirmation be made, exemption issued, or any other procedure take place that may have for its purpose the official validating of the studies made in establishments destined for the professional instruction of ministers of religion.

"Transgressors of this provision shall be removed from the employment or office which they hold, and shall be barred from other such employment in the same branch for a period of from one to three years.

"Any exemption or procedure to which the first part of this article refers shall be null and shall carry with it the nullification of the professional title the obtaining of which may have been a part of the infraction of this provision.

"Article 22. Bishops' residences, parish houses, seminaries, asylums or colleges of religious associations, con-

vents, or any other building that may have been constructed or destined for the administration, propagation or teaching of any religious belief, shall immediately pass, under the law (*de pleno derecho*), to the full ownership of the nation, to be destined exclusively for the public use of the Federation or of the States in their respective jurisdiction."¹⁰

The Mexican laws against religious education have been put into execution ruthlessly and over the whole extent of the Republic. Private school after private school has been closed during the past year. In the month of February, 1926, over five hundred Catholic colleges and schools were peremptorily closed in the Federal District, in Guadalajara, Durango, and Tampalipas, to mention but a few places. On February 20, 1926, Minister Tejeda made a public declaration that the government would not desist from its work until every Catholic school in Mexico had been closed. In each case the state has taken over the property which has been turned into barracks, warehouses, and stores. The children have been thrown into the streets as the state schools are too few and the teachers so scarce that the state schools have been unable to accommodate the additional number of pupils. Religious education is a mere word in Mexico today, and this holds good for religious education no matter under whose auspices it was formerly given. On February 7, 1927, an effort was made by the League of Teachers to have the government suppress at once, by the terms of Article 3 of the Constitution, every foreign primary school in Mexico—another and further example of nationalism gone mad.

A great deal has been written about the progressive educational work of

10. Translation made from the *Diario Oficial*. On February 22, 1926, the Ministry of Education issued a series of regulations based on Article 3 of the Constitution affecting education, especially as regards the matter of "official supervision."

the Calles Government, and especially of its interest in the education of the much-neglected Indian. It has been claimed that one thousand new rural schools are being established each year, but the Minister of Education, Dr. José Puig Casauranc, only goes to the extent of stating that "President Calles has instructed the Federal Department of Education to establish a minimum of 1,000 new rural schools each year, and we are making every effort to the end that the states' governments may follow the path of the Federal Government."¹¹

Impartial reports from Mexico, however, appearing in such newspapers as *El Universal* and *Excelsior*, do not substantiate the claims of those who speak so glowingly of educational progress in Mexico. This is particularly true of the state governments, as Dr. Puig Casauranc himself admits. "In the states of the Republic where the Federal Department of Education has no jurisdiction, there are about 2,000,000 children of school age not attending school; the state governments are not yet financially ready to meet this situation."¹²

If education should advance in Mexico, no one would be better pleased than the Catholic Church. The recent pastoral letters of the Mexican Episcopate are ample proof of that. The Church in that country has not opposed state education. It has founded its own schools, just as it did in the United States, for the reason that it could not conscientiously accept the philosophy underlying the type of education given in the state school. At the present moment it is faced by a much more serious problem than one of educational philosophy. The question today is of life or death for religious education. The Constitution and the laws of Mexico have decreed the extermination of the religious school. Was the

Church to stand by idly and accept this decree of extinction or was it in the name of liberty and of Christ to let the whole world know what unreasonable, destructive, and tyrannical laws were being invoked against one of its most vital rights, the right to educate its own children in the beliefs and morality of Jesus Christ?

That the war of President Calles on the religious school does not receive universal approval in Mexico and will lead to consequences disastrous to Mexican education is the conclusion of one of the leading secular newspapers of Mexico City, *Excelsior*. I conclude by citing two paragraphs of the editorial which appeared in the issue of February 11, 1927, under the caption "Digging the Grave of Education in Mexico":

"We have lost our bearings. We no longer seem to know how to reason even with regard to things most trivial. We leave everything in the hands of the State and we leave nothing in the hands of the family, especially, we leave no authority to those who have the responsibilities of being heads of families. Above all, with regard to the education of their children, no authority at all is left to the parents. The school is no longer looked upon as merely a substitute for those rights and duties which both God and man have always held to belong to parents.

"The education imparted is lay—atheistic, anti-religious, speaking clearly—because it is demanded that it be so, not by the Nation, but by a small minority which denies the religion professed by the people of Mexico. To them, it matters not that the parents protest in defense of the unquestioned right which they have to educate their children as they desire. The people are forced to mold their lives according to the dictates of the laws, as one condemned to the stocks or to a strait-jacket."

11. "Public Education in Mexico," *Teachers College Record*, XXVII (June, 1926) 10, p. 868.

12. *Op. Cit.*, p. 872.

MEXICO

A DISCUSSION OF THE HISTORICAL BACKGROUNDS OF THE PRESENT CONFLICT AND AN EVALUATION OF PRESENT POSSIBILITIES IN RELIGIOUS EDUCATION

C. R. WELLMAN*

TO understand clearly the present conflict between church and state it is necessary first of all to study the historical background. We may begin by asserting definitely that the present government is not making war against the religious beliefs and conceptions of a church whose adherents in Mexico number hundreds of thousands. No attempt has been made to dictate to the Mexican people what they shall believe. The sole interest of the Mexican government lies in eradicating a powerful political system whose roots are watered by the Tiber. The issue is not theism vs. atheism but rather home vs. foreign political control. As will be brought out later, not only Catholicism but also Protestantism has suffered curtailment of privileges as a result. But whereas Protestantism has assented to regulations the Roman Catholic Church has refused to obey the law and has openly defied the government.

For a period of nearly three hundred years the Catholic Church completely dominated Mexico. The curriculum of all educational institutions was dictated by the church. But the conduct aspect of the curriculum did not predominate. And education was limited to the higher classes. There was no "bond" set up between pictured ideals and their realization in action. Theoretically, for example, the command "thou shalt not steal" was inculcated into the minds of the people. Actually, forgiveness for such a sin was so easily obtainable that the people stole without compunction and a "thieves market" was instituted for their convenience. In a certain Cathedral in that *barrio*, or section of the city where the

vicious element congregate, the thieves, thugs, women of the streets and kindred spirits worshipped an image—La Vigen de la Soledad—until it became known as their special protectress. Through her they received divine sanction for their nefarious lives. While one cannot say positively that the church actually maintained this saint for the purpose—certainly no effort was made to remedy conditions until about a year ago when the government intervened and removed the offending image. So while we may say that during those three centuries the church did something in the way of religious education, in reality it set up before the young no desirable action-patterns. Repetition of catechism and formal prayers did not reveal itself in a heightened plane of living.

Yet such is the irony of events (and it must be said in all fairness to Catholicism) that the very leaders of the revolution came from their midst. Hidalgo—the Washington of Mexico—was a priest, although later excommunicated for his activities. Two other revolutionary leaders—Matamoros and Morelos—were priests and, like Hidalgo, were excommunicated and divested of their priestly habiliments.

But when studied with the utmost coldness and fairness, the history of Mexico reveals a Catholic Church forever opposed to the rights of the Mexican people. In his tremendous speech before the Chamber of Deputies last September, Sr. Díaz Soto y Gama tells of an incident in 1847 which is typical of the attitude of the church toward the struggling revolutionary government. Face to face with an invading army, the government suggested that the church lend them money to aid

*Secretary of Religious Education for the Methodist Episcopal Church in Mexico.

in repelling the invaders. The church's reply was that according to its laws and sacred canons it could not do so—and then as a further reply the great cathedral was closed in an endeavor to embarrass the government with the people. And yet, continues Soto y Gama, of its own free will in an earlier epoch the church had offered the Spaniards not only money but jewels from its altars to aid in the fight against Hidalgo.

Succinctly stated, President Elías Calles and his government are at death grips with the Roman Catholic Church, not as a religious institution, but as a foreign political power.

One of the important planks in the Revolutionary Party in 1911 was a plan for widespread public education. A comparative study of the result, with what was done earlier by the Roman Church, gives some idea of what the government has been doing in recent years. Dr. Andrés Osuna, for eleven years general superintendent of schools for the state of Coahuila and general director of education under President Carranza, is authority for the statement that after three hundred years of absolute control of the educational policy of Mexico the Roman Catholic Church left 99½ per cent of the population illiterate.

Public education in Mexico was begun in 1825 under President Guadalupe Victoria, first president of the new republic. Although at the time the Catholic Church was still the only legal church in the country it refused to do anything constructive in the way of public education. In the vacillating political situation of the following years but little was actually done by the government, since control shifted constantly from one party to another and the church was struggling to regain political control. But with the advent of President Benito Juárez actual progress in education began, and was continued under Porfirio Díaz. At the close of the year 1910 there were 9,692 public schools in existence with a total of 698,-

117 pupils. Besides, there were 2,726 private schools (Catholic schools here included) caring for 191,392 pupils. In all, during that year 889,511 pupils received instruction in 12,418 schools.¹

Last year (1926) in the primary schools alone there was an enrollment of 1,100,000. Aside from the very creditable work along educational lines carried on by state and municipal governments, the federal government has established a system of education all through the country—an entirely independent project. The Federal Department of Education is attacking its problems in a thorough and scholarly manner. The latest methods in education are adopted immediately. The department has recently published and has for sale at a very nominal price a splendid translation of the project method.² It has founded six hundred and eighty-one libraries and distributed 74,023 volumes. It has founded seven new technical and industrial schools. One of its finest pieces of work is the rural school. The Department of Education has been training and sending out "educational missionaries" until now there are three thousand at work. These missionaries are under the immediate supervision of sixty-five inspectors. In many villages it has not been possible to pay the "educational missionaries" an adequate salary. But, nothing daunted, they work six hours a day to supplement their meager honorarium and then spend four hours a day teaching the children and two hours instructing the adults. During the past year 143,435 pupils were registered in these rural schools, an increase of 22,400 over the year before. There was an average attendance of 117,673, an increase of 20,507. And 36,738 adults were registered—20,600 more than last year! Also during this year (1926) the people themselves, with some federal aid, erected 387 rural school buildings, and 219 more are in process of construction.

1. I am indebted to Dr. Osuna for these facts.

2. Hotchkiss, E. A., *El Metodo de Proyectos de los Trabajos de Clase*.

Recent statistics indicate that illiteracy has been reduced to 62 per cent. In other words, in the last hundred years and particularly in the last twenty-five years, literacy has increased to 38 per cent—in contrast to one-half of one per cent for the three hundred years previous.

In an endeavor to help counteract a rather prevalent misconception in the United States that the Mexican government has favored the Protestant churches in the present crisis and at the same time persecuted the Roman Church, the writer would like to narrate some of the recent events that have called forth this criticism.

The constitution now in force in Mexico was adopted in 1917. President Calles was inaugurated in 1924. He has made no new laws to deal with the religious question. He is simply enforcing what was approved ten years ago. Article 3 of the constitution says:³

"Instruction is free; but that imparted in the official schools, as also the primary, intermediate, and higher instruction imparted in private establishments, must be laical. . . . No religious body nor minister of any religious sect will be allowed to establish or direct primary schools. . . . Private primary schools may only be established under official supervision."

Article 27 deals with the question of church property:

"Religious societies, known as churches, of any belief whatsoever, may under no circumstances acquire, possess or administrate real estate or properties, nor mortgages on same; those which they now have, either in their own names or in that of a third person, will pass to the dominion of the nation. . . . The temples destined for public worship are the property of the nation. . . . The bishoprics, curacys, seminaries, asylums or schools kept up by religious societies, convents or any other building which may have been constructed or intended for the administration, propagation or teaching of any religion, will immediately pass, by inherent right, to the dominion of the nation."

Article 130 refers to the status of ministers:

Only the state legislatures may determine

the maximum number of ministers of religious creeds, according to the needs of each locality. It is necessary to be a Mexican by birth in order to be a minister of any religious creed in Mexico."

August 1, 1926, was set by President Calles as the day when these laws should begin to be enforced. Both the ministers and their churches were to be registered with the government. Ministers of foreign birth were to cease performing religious ceremonies. The Protestants complied with these requests. Long before the date set most foreign missionaries had already ceased to perform religious ceremonies. Rev. George A. Miller, Bishop of the Mexico Area of the Methodist Episcopal Church, in February, six months before, had requested the Annual Conference to elect a national who should preside over the business sessions. He himself took his seat by the side of the humblest of his fellow pastors. Steps had been taken by the missionary schools of all denominations to comply with government regulations. As a result, on Sunday, August 1st, the Protestant churches of Mexico continued their services as usual with no interference from the government.

On the other hand, the lamentable fact must be admitted that the Roman Catholic ecclesiastics refused to comply with the law. They contended that they were responsible only to his Holiness, the Pope. They themselves closed the churches, leaving at the same time in the minds of their constituents the idea that the government had ordered them closed. The inevitable happened. People saw cathedrals closed and Protestant chapels open and the report was spread that the government favored the Protestants. Some Protestant schools were closed—a few for two or three weeks. But as soon as the requirements of the law were satisfied they opened again and there has been no difficulty since.

With this brief and admittedly sketchy outline of some of the historical reasons for the so-called religious conflict and

3. Camargo, Gonzalo Báez, *Is There Religious Persecution in Mexico?* p. 8. Pamphlet published by The Board of Foreign Missions of the Methodist Episcopal Church. New York, August 1, 1926.

with the survey of the present-day policy of public instruction in mind a discussion or evaluation of the present possibilities in religious education still remains to be considered. It is best to confess at once the inadequacy of the treatment.

Important among the policies possible in the situation today is that of a complete and well-organized system of religious education which takes into account desirable action-patterns. The Mexican has a tremendous capacity for religion, but it has been pointed out that his religion has not motivated him to the realization of conduct-patterns in his everyday experience. For him, religion and life have not been coordinated. Since there is nothing to prevent the teaching of religion in the home and in the church our first task must be that of providing an adequate curriculum. Dr. Betts suggests that the values to be represented in a curriculum should be (1) those whose objectives are ancillary; (2) those whose objectives are primarily cultural; (3) those whose objectives are registered in conduct-control.⁴

The ancillary or tool values for some years may possibly have to receive more attention than in the average church school in the United States. In church schools in the villages the percentage of scholars of all ages who read, write, and manipulate number combinations is relatively small. Teaching of hymns, Bible verses, and knowledge of the structure of the Bible must occupy a large place in the activities of the teacher. This, of course, does not hold true in church schools in the larger centers, for manifestly a large proportion of the 38 per cent of literates congregates in the cities.

In the cultural or enrichment values, Protestants sometimes find themselves at a disadvantage when compared with the Roman Catholic Church. The very structure of Catholic cathedrals breathes an atmosphere of culture and soul-lore

which cannot but have a reaction in the life of the worshipper, indefinable and untraceable, perhaps, but none the less genuine and real. Few, however, would contend that these cultural values have been carried over consistently into the conduct aspect of experience. Nevertheless, they should be one of the great objectives of the religious education program for tomorrow. Much remains to be done in this regard. There are many ill-lighted, poorly-ventilated, leaky, and incommensurable chapels. Three hours by train from Mexico City there is a Protestant chapel which has but half of a roof. For years the faithful members have gathered under the covered half of the chapel and have carried on the work of the church with all fidelity and in all weather. Here and there one finds a church school housed in proper quarters and with fitting equipment—but it is a rare exception to the general rule.

Touching the objectives registered in conduct-control, we find much more hopeful conditions among Protestants. Generally speaking, the words *honesty* and *Protestantism* are synonymous. Does a servant girl walk back several blocks to return a "tostón" which she should not have received in her change, she is met with the remarks: "You must be a Protestant." Young men and women who have been trained in the Protestant schools are eagerly sought because it is conceded that desirable action-patterns have been built up which will result in a high type of daily conduct.

It is not to be intimated that the acme of perfection has been reached in the conduct aspect of Protestant religious education in Mexico. But that so infinitesimal an amount of teaching in this respect should produce such a profound impression in non-Christian circles indicates that at least one aspect of Protestant religious education is bearing fruit. For what other reason could induce the high officials of Mexico to place their children in Protestant schools?

⁴ Betts, Geo. H., "Principles of Curriculum Making," *Religious Education*. December, 1926, p. 578.

THE NEW RELIGIOUS TEACHING IN MEXICO

EDMUNDO GONZALEZ*

When my friends ask me about the attitude of my Government towards religious teaching, I answer that it welcomes such teaching by those to whom it means more than it has usually signified in Mexico. We have had some noble exceptions in priests like Hidalgo and Morelos, and in Protestant missionaries, who have held and tried to practice high and broad ideals of life and of human relationships; but through the greater part of Mexican history the religious teachers have possessed little or no social vision, and many of them have bitterly opposed all attempts at progress and social reconstruction.

Religion is more than doctrines, prayers and ceremonies. "True religion and undefiled" is something more, even, than "to visit the fatherless and widows" and to keep one's self "unsplotted from the world." We who are helping to build the new Mexico remember that the Golden Rule says "Do." We believe that true religion means living—healthy, useful, happy living. We recall that Jesus of Nazareth said, "I am come that ye might have life, and that ye might have it more abundantly." The Government is trying to do what it can to help the masses of the people to attain that more abundant life for their bodies, minds and souls.

We do not interfere with anyone's religious belief nor with anyone's method of worship. Neither will we allow any church or other organization to impose upon the people any particular doctrine or form of worship.

Our experience in Mexico has shown that a "state religion" and the control of education by a church organization narrow the scope of education and retard social progress.

The Government does not object to the teaching of religion in the secondary schools or in private schools. Theological seminaries are not interfered with. The Government cooperates with the Young Men's and Young Women's Christian Associations. Mr. Saenz, Assistant Secretary of Education, and Dr. Pruneda, Rector of the National University of Mexico, are members of the Board of Directors of the Y. M. C. A. The former was chairman of the finance board which raised \$50,000 for the Y. M. C. A. work a year and a half ago. The Y. W. C. A. conducts classes which constitute a branch of the University extension work, lecturers being supplied by the University. Any Roman Catholic organization wishing to do the same would receive the same cooperation. The Y. W. C. A. has recently offered to students a very interesting course in the comparative study of religions. The organization is doing effective social work and in its classes emphasizes the ideal of community service. Parents who wish to send their children to Catholic schools in the United States are assisted in their selection of schools by the Department of Education's representative in this country.

Another evidence that the Government does not object to religious teaching is the fact that the Department of Education has recently published a volume containing the four Gospels and has distributed thousands of copies among the poor.

It is true that the Constitution forbids any religious corporation, church or clergyman to establish or direct primary schools. I presume the framers of the Constitution felt that purely religious teaching could be given in the home or in the churches, and that it should not take up any of the very

*Vice-Consul of Mexico in New York.

limited time the children were able to spend in the public schools. Perhaps they also had the idea which is now held by many educators, that it is not fair to inoculate a child during his formative years with dogmas of any kind.

The controversy between the Government and the Church may be summed up as a struggle on the part of the High Clergy for temporal power and special privileges and on the part of the Government to keep the clergy out of politics and to break their control over the minds of the masses of the people.

The Government has not closed the churches or the Catholic schools. The clergy left the churches and closed their schools. The Government, obeying the Constitution, required the clergy to register with the civil authorities. The clergy, holding that this act would acknowledge the State as superior in power to the Church, and insisting that the Church is above the Government and the laws, deprived their flocks of their priestly ministrations. The clergy abandoned the churches; the Government keeps them open, under the care of citizens' committees and the supervision of the civil authorities. There are just as many worshippers in them as there were when the priests were present, and the buildings are cleaner than they ever were before.

The Government is striving to help the working class to free itself from servitude and destitution and establish a better standard of living; it is striving to inspire all classes with a higher ideal of the social structure. If the clergy would join in this great work, the Government would welcome their cooperation, as it has welcomed that of those priests who have complied with the law and of the Protestant ministers, who have rendered very great service to the people.

The aristocratic class of Mexico and foreign visitors are accustomed to regard the working masses, the Indians, as an inferior race, but little above animals, incapable of being educated. Indeed, efforts to educate them have been carefully avoided in the past, and even forbidden and in some cases severely punished. Through the long centuries previous to the Revolution, there were schools on the haciendas (the great estates) for the children of the masters, but not for the children of the peons,—just as the masters of the great southern plantations in the United States had teachers for their children, but teaching the negro slaves to read and write was strictly prohibited in some of those States.

A serious study of the physical, intellectual, moral and artistic traits of the Indians shows that the attributes of moral loftiness and physical strength existing in races considered superior can be found fully developed in the Mexican Indians, who form the nucleus of the social structure of Mexico. Dr. Janet, of the College of France, one of the foremost authorities on psychology in the world, made an intensive study of Mexican children in 1925. He saw the free schools of painting, and observed the remarkable pictures produced by these children, most of whom have a large proportion of Indian blood, noted their marvelous appreciation and use of color, and he concluded that without question the race is endowed with potential artistic faculties of the highest order.

Though the Government holds that religious belief is a private matter and that the teaching of any theological creed or dogma is not properly a function of the public schools, the officials of the Government do believe that the building of character is a part of their work and that it is their duty to place before the young in the public schools ideals of thought and conduct conduc-

ive to the making of good citizens. The moral code which is given to the children in the elementary schools is so interesting that I quote from it at considerable length. This code compares very favorably with those used in other countries by educational and child welfare institutions, Boy Scouts, etc. I think it is superior to some of them, in that its standards are within the capacity of the children and the explanations why certain conduct is desirable are reasonable and can be understood by the children. It is worthy of note, I think, that there is no jingoism in this code, no patriotic vain-glory, not a word of flag worship or denunciation of enemies. The duty of helping the nation to grow great and prosperous is stressed, but the ideal emphasized is that of the welfare of the nation and of service to one's fellow citizens. "Loyalty to humanity" is placed above all other kinds of loyalty.

The code comprises the Law of Self-Control, the Law of Good Health, the laws of Kindness, of Sportsmanship, of Self-Confidence, Duty, Trustworthiness, Truthfulness, of Work Well Done, Cooperation and Loyalty, with their precepts or mottoes: "Good Mexicans control themselves; have good health and preserve it; are kind; play fair; have confidence in themselves; perform their duties; are trustworthy and truthful; do their work in the best manner; work harmoniously with their fellow-workers; and good Mexicans are loyal. Under the last, the child, after resolving to be loyal to his family, his school, his city, State and country, declares: "I will be loyal to humanity and to civilization. I will do all that I can to bring about closer relations of friendship between my country and other nations and closer relations between all men without distinction of any kind. I will seek truth and wisdom, and I will contribute my

grain of sand to the work of civilization."

I do not know of any better statement of the aims of the social reconstruction now in progress in Mexico than that made by President Calles a few weeks ago to a group of newspaper correspondents:

"The ideal of my Government, which is the same as the ideal of my people, is to save the great mass of the population from misery and ignorance, to raise their social standards, to teach them a better system of food, to give them schools and culture, to raise them to a higher degree of civilization, to make the nation more homogeneous, fill the great gap that stands between a small group of Mexicans, who have had all the comfort and who enjoy refinement and well-being, and the great population of Mexicans, exploited by all tyrannies, neglected by all administrations, sunk in misery, sorrow and shadows. I wish to take them out of that condition and better them to the point of establishing the foundations of their economic, social and intellectual elevation. This program, when seen even with a minimum of sympathy, is a soundly Christian program."

The principal instrument in carrying out this ideal is the public school system. Previous to 1910 the highest number of public schools in the twenty-eight States and territories of Mexico was 417, with a total enrollment of 48,776 pupils. During the next ten years the country was racked by civil war, and was in a devastated and almost bankrupt condition when President Obregón was inaugurated in 1920. The present public school system, therefore, has practically all been built up in a little more than six years. In spite of the terrific handicaps, at the end of Obregón's term in 1924, there were 960 rural schools. At the end of 1926 we had 6,532 rural schools, 11,706 grammar schools, 903 high and junior

high schools, 75 kindergartens, five agricultural colleges and 62 trade schools. The total enrollment was 1,240,000.

Besides these, we have 28 preparatory schools (which prepare for the schools of law, medicine, and other professions), 11 schools of medicine and kindred sciences, one school of chemistry and pharmacy, three schools of dentistry, two of homeopathic medicine, 12 of law, six of engineering and mines, one of architecture, with a total of 15,000 students, of whom approximately 9,000 attend the National University, and the rest the other professional schools of the States. All these professional schools are supported by the Federal Government.

The schools maintained by private institutions or individuals include 22 preparatory schools, three schools of homeopathic medicine, three of law, one of chemistry and pharmacy, 14 seminaries for Catholic priests and two for Protestant ministers. These represent an additional student body of about 2,600.

The chief means of creating a new standard of living for the agricultural population are the rural schools, of which the Government aims to open one thousand each year. In these 6,532 schools we have at present about 2,841 teachers, with 85 inspectors, teaching not only the three r's but giving practical training in agriculture and industries. About 60 per cent of the rural school teachers take charge of two or three schools each, giving two or three days a week to each school. Many of the rural schools have small tracts of land adjoining, in the tilling of which the villagers cooperate with the students. Each school is a labor center where the future citizens may acquire, along with academic learning, some manual trade which may provide a means of earning their living after they leave school.

Each teacher devotes four hours a day to the children and two hours in the afternoon or evening to men and women. The inspector has been transformed from a watchman to a teacher of teachers. He visits the schools for the purpose of helping the teachers to improve their service, and places himself in contact with all members of the community, organizing social gatherings with cultural ends, advising the farmers, and trying to smooth out difficulties they may have in their work, their social relations, and even in their family life. Dr. Puig Casauranc, Secretary of Education, hopes to have each rural school equipped with a radio, so that entertainment, good music and the news of the world can be brought to the small communities, making the school a social center.

During 1926, 45,000 saplings of fruit trees and 20,000 plants for grafting were imported from the United States, as well as 30,000 mulberry trees, a considerable number of strawberry plants and 5,000 packages of vegetable and flower seeds. These were distributed among the rural schools, and at latest reports the trees and plants were thriving. Some of the schools are experimenting with the culture of silkworms, with excellent results.

The Department of Education has published pamphlets on the best methods of cultivating the fields adjoining the schools and on all the rural industries, such as bee culture, poultry raising, raising of rabbits and goats, and has made interesting studies of new ideas in education with the object of helping the teachers to improve their work and keep abreast of the social tendencies.

Six teaching groups called "cultural missions" are working in six States at present. Each mission consists of a leader, who is a grade teacher, a teacher of agriculture, a social worker, and a teacher of hygiene and physical

culture. The mission visits various sections of the State and in each section conducts an institute which is attended by teachers and citizens of the district, who receive instruction in academic subjects, agriculture, gardening, fruit culture, domestic economy, cooking and sewing, sports and physical culture, and small industries, such as preserving and canning of fruits and vegetables, soap making, weaving palm-leaf hats, mats and baskets, making rattan chairs, etc.

We have five agricultural schools, where boys spend half the day in the classroom and half in the fields. They learn up-to-date methods of farming, and study all the industries related to the agriculture of the region. In the evenings they have lectures illustrated with motion pictures. The students enter into their work with enthusiasm, and display eagerness to carry the new methods home to their parents and neighbors. President Calles said recently of the students in the agricultural colleges:

"These boys are the sons of peons who live in straw huts, sleep on the ground, and go barefoot all the year round. The new agricultural institutions will enable the new generation to escape this servitude. The agricultural schools are therefore the front line of our war against the wooden plow and all that it means."

In Mexico City the usual grade and high schools are supplemented by four industrial day schools, a school of domestic science for girls, and 25 night schools for working men and women. Outside of the Capital boys and girls can attend other industrial schools supported by the Department of Education in five States. For young people who wish to specialize in the applied sciences Mexico City has excellent facilities in its school for mechanical and electrical engineering, reputed to be one of the best of its kind on the

continent; in its technical school for builders, and in four commercial schools.

Emphasis has been placed on the building of schools of a new type in the slums of the City of Mexico. These schools are performing most important tasks of social improvement in sections of the city which have heretofore been completely neglected and have even been regarded as dangerous. Each municipal school has baths for boys and girls, and practically every rural school has a bathing pool. Last year 20,000 pupils were treated at the Polyclinic High school in Mexico City for skin diseases, eye, ear, nose and throat troubles and bad teeth. Parents' associations form a valuable adjunct to the schools.

Our schools of music, painting, dramatic art and classic dancing have won high praise. In the night schools of music in Mexico City five complete operas were presented last year by pupils of the working class. This school's dramatic classes have produced plays with great success, and its orchestra has a repertory of five symphonies and frequently plays at public festivals.

The excellence of the National University of Mexico is well known. The system of exchanging professors brings us some of the most distinguished educators of the United States, France, Germany, and South America. Last year the Summer School of the University had 400 students from the United States.

In places where we have not yet been able to open schools we are establishing small libraries. At present we have throughout the country some 6,882 libraries, with more than half a million books.

From the broadcasting station in Mexico City the Department of Education gives lectures and concerts to

the schools having receiving sets in various parts of the country, and storerooms for the children.

There are still two million children of school age in Mexico who are not attending school; but the Government is making energetic efforts to provide school accommodations for them. In the campaign against illiteracy, every progressive group is whole-heartedly enlisted. The trade unions require every illiterate member to attend classes at night, and they require all competent members to teach these classes. Many students in the National Preparatory School lecture to groups of working men and teach adults to read and write. Though we are far short of our aims, we feel that we have made a good beginning.

One can scarcely find anywhere in the world more charming, exquisitely cultured people than the educated "upper class" Mexicans. The Mexicans of the new regime have a vision of a whole nation of cultivated, charming, useful, happy people. To our eyes, the upper classes present an admirable pat-

tern. Also, there is much in the North American way of living that we can adopt with benefit. Upon these two patterns, somewhat modified, we desire that the nation shall make itself over. We would have our upper class more useful and less scornful; the middle class more independent, and less imitative of the aristocracy, and the lower class free from servitude, educated, prosperous and happy. We would have all the classes taking part in the productive work and affairs of the nation; we would have all the people enjoying the abundant fruits of the earth which nature has lavished upon our country. We would have the building of the new social order go on until caste lines disappear and all the classes blend into one unified people, enjoying fullness of life, dwelling in peace at home and in friendship with all the world.

This is a long, slow, stupendous task. It sometimes seems an impossible task. But the ideal and the effort to realize it should enlist the sympathy and cooperation of the whole world.

WHY THE PRINCIPLE OF PUBLIC RESPONSIBILITY FOR EDUCATION HAS PREVAILED IN THE UNITED STATES

LUTHER ALLAN WEIGLE*

I. The beginnings of public education in New England.

1. A free school established in New Haven, 1641.

"For the better training of youth in this town, that, through God's blessing, they may be fitted for public service hereafter, in church or commonwealth, it is ordered that a free school be set up, and the magistrates with the teaching elders are entreated to consider what rules and orders are meet to be observed, and what allowance may be convenient for the schoolmaster's care and pains, which shall be paid out of the town's stock."

New Haven Colony Records, 1638-1649, p. 62.

2. The Massachusetts Law of 1642.

"This Court, taking into consideration the great neglect of many parents and masters in training up their children in learning, and labor, and other employments which may be profitable to the commonwealth, do hereupon order and decree, that in every town the chosen men appointed for managing the prudential affairs of the same shall henceforth stand charged with the care of the redress of this evil, so as they shall be sufficiently punished by fines for the neglect thereof, upon presentment of the grand jury, or other information or complaint in any Court within this jurisdiction; and for this end they, or the greater number of them, shall have power to take account from time to time of all parents and masters, and of their children, especially of their ability to read and understand the principles of religion and the capital laws of this country, and to impose fines upon such as shall refuse to render such accounts to them when they shall be re-

quired; and they shall have power, with consent of any Court or the magistrate, to put forth apprentices the children of such as they shall (find) not to be able and fit to employ and bring them up."

Records of the Governor and Company of the Massachusetts Bay in New England, Vol. II, pp. 6-7. Boston, 1853.

3. The Massachusetts Law of 1647.

"It being one chief project of the old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times by keeping them in an unknown tongue, so in these latter times by persuading from the use of tongues, that so at least the true sense and meaning of the original might be clouded by false glosses of saint seeming deceivers, that learning may not be buried in the grave of our fathers in the church and commonwealth, the Lord assisting our endeavors,—

"It is therefore ordered, that every township in this jurisdiction, after the Lord hath increased their number to 50 householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read, whose wages shall be paid either by the parents or masters of such children, or by the inhabitants in general, by way of supply, as the major part of those that order the prudentials of the town shall appoint; provided, those that send their children be not oppressed by paying much more than they can have them taught for in other towns; and it is further ordered, that where any town shall increase to the number of 100 families or households, they shall set up a grammar school, the more thereof being able to instruct youth so far as they shall be fitted for the university, provided, that if any town neglect the performance here-

*Sterling professor of Religious Education in the Divinity School, Yale University.

of above one year, that every such town shall pay 5 pounds to the next school till they shall perform this order."

Records of the Governor and Company of the Massachusetts Bay in New England, Vol. II, p. 203. Boston, 1853.

4. *Principles underlying the Massachusetts Laws of 1642 and 1647.*

"An analysis of the laws of 1642 and 1647 discovers the principles upon which Massachusetts school history rests:

1. The universal education of youth is essential to the well-being of the state.

2. The obligation to furnish this education rests primarily upon the parent.

3. The state has a right to enforce this obligation.

4. The state may fix a standard which shall determine the kind of education, and the minimum amount.

5. Public money raised by general tax may be used to provide such education as the state requires. The tax may be general, though school attendance is not.

6. Education higher than the rudiments may be supplied by the state. Opportunity must be provided at public expense for youths who wish it to be fitted for the university."

G. H. Martin: *Evolution of the Massachusetts Public School System*, pp. 14-15.

5. *The Connecticut Law of 1650.*

"Forasmuch as the good Education of Children is of singular behoof and benefit to any Commonwealth; and whereas many parents and masters are too indulgent and negligent of their duty in that kind;

"It is therefore ordered by this Court and Authority thereof, that the Select men of every Town in the several precincts and quarters where they dwell, shall have a vigilant eye over their brethren and neighbors, to see first, that none of them shall suffer so much barbarism in any of their families as not to endeavor to teach themselves or others their children and apprentices so much learning as may enable them perfectly to read the English tongue, and knowledge

of the capital laws, upon penalty of twenty shillings for each neglect therein; also, that all Masters of families do once a week at least catechize their children and servants in the grounds and principles of religion; and if any be unable to do so much, that then at least they procure such Children or Apprentices to learn some short orthodox catechism, without book, that they may be able to answer to the questions that shall be propounded to them out of such catechisms by their parents or masters or any of the selectmen, when they shall call them to a trial of what they have learned in this kind."

Connecticut Records, I, 1636-1665, pp. 520-521.

This act continues with provisions for bringing children and apprentices up in "some honest lawful labor or employment" and with clauses penalizing parents or masters who fail to comply by depriving them of their children or apprentices. It then copies, with minor changes, the Massachusetts Law of 1647.

II. Early constitutional provisions for education.

6. *The Vermont Constitution of 1787.*

"Chap. II, Sec. 38. Laws for the encouragement of virtue, and prevention of vice and immorality, ought to be constantly kept in force, and duly executed; and a competent number of schools ought to be maintained in each town for the convenient instruction of youth; and one or more grammar schools be incorporated, and properly supported in each county in this State. And all religious societies, or bodies of men, that may be hereafter united or incorporated, for the advancement of religion and learning, or for other pious and charitable purposes, shall be encouraged and protected in the enjoyment of the privileges, immunities, and estates, which they in justice ought to enjoy under such regulations as the General Assembly of this State shall direct."

This section was also incorporated in the constitution of 1793 unchanged, and is still in force.

7. *The Pennsylvania Constitution of 1776.*

"Sec. 44. A school or schools shall be established in every county by the legislature, for the convenient instruction of youth, with such salaries to the masters, paid by the public, as may enable them to instruct youth at low prices; and all useful learning shall be duly encouraged and promoted in one or more universities."

8. *The Pennsylvania Constitutions of 1790 and 1838.*

"Sec. 1. The legislature shall, as soon as conveniently may be, provide, by law, for the establishment of schools throughout the State, in such manner that the poor may be taught gratis."

9. *The North Carolina Constitution of 1776.*

"41. That a school or schools shall be established by the legislature, for the convenient instruction of youth, with such salaries to the masters, paid by the public, as may enable them to instruct at low prices; and all useful learning shall be duly encouraged, and promoted, in one or more universities."

10. *The Georgia Constitution of 1777.*

"Art. 54. Schools shall be erected in each county, and supported at the general expense of the State, as the Legislature shall hereafter point out."

11. *The Georgia Constitution of 1798.*

"Art. IV, Sec. 3. The arts and sciences shall be promoted, in one or more seminaries of learning; and the legislature shall, as soon as conveniently may be, give such further donations and privileges to those already established as may be necessary to secure the objects of their institution; and it shall be the duty of the general assembly, at their next session, to provide effectual measures for the improvement and permanent security of the funds and endowments of such institutions."

12. *The Ordinance of 1787 establishing the Northwest Territory.*

"Art. III, Sec. 3. . . . Religion, morality and knowledge, being necessary to

good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Section 16 of each township in the Northwest Territory was set aside "for the maintenance of public schools within the said township." In the Ohio Company's purchase two townships, besides, were given as an endowment for the establishment of a university.

13. *The Ohio Constitution of 1803.*

"Art. VIII. That the general, great and essential principles of liberty and free government may be recognized, and forever unalterably established, we declare—

"Sec. 3. That all men have a natural and inalienable right to worship Almighty God according to the dictates of their conscience; that no human authority can, in any case whatever, control or interfere with the rights of conscience; that no man shall be compelled to attend, erect, or support any place of worship, or to maintain any ministry, against his consent; and that no preference shall ever be given by law to any religious society or mode of worship; and no religious test shall be required as a qualification to any office of trust or profit. But religion, morality, and knowledge being essentially necessary to the good government and the happiness of mankind, schools and the means of instruction shall forever be encouraged by legislative provision, not inconsistent with the rights of conscience.

"Sec. 25. That no law shall be passed to prevent the poor in the several counties and townships within this State, from an equal participation in the schools, academies, colleges, and universities within this State, which are endowed, in whole or in part, from the revenues arising from the donations made by the United States for the support of schools and colleges; and the doors of the said schools, academies, and universities shall be open for the reception of scholars, students, and teachers of every grade, without any distinction or preference whatever, contrary

to the intent for which the said donations were made."

III. The necessity for education as a qualification for the rights and duties of citizenship in a republic throws upon the State the responsibility for providing education.

14. *George Washington's Farewell Address, 1796.*

"Promote then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

15. *Thomas Jefferson, in a letter to James Madison, 1787.*

"Above all things, I hope the education of the common people will be attended to; convinced that on this good sense we may rely with the utmost security for the preservation of a due degree of liberty."

16. *Thomas Jefferson, letter to Colonel Yancey, 1816.*

"If a nation expects to be ignorant and free in a state of civilization it expects what never was and never will be. . . . There is no safe deposit (for the functions of government), but with the people themselves; nor can they be safe with them without information."

17. *John Jay, Chief Justice, in a letter to Dr. Benjamin Rush.*

"I consider knowledge to be the soul of a Republic, and as the weak and the wicked are generally in alliance, as much care should be taken to diminish the number of the former as of the latter. Education is the way to do this, and nothing should be left undone to afford all ranks of people the means of obtaining a proper degree of it at a cheap and easy rate."

Quoted in E. P. Cubberley, *Public Education in the United States*, p. 57.

18. *James Madison.*

"A satisfactory plan for primary education is certainly a vital desideratum in our republics.

"A popular government without popular information or the means of acquiring it is but a prologue to a farce or a tragedy, or, perhaps, both. Knowledge will forever govern ignorance; and a people who mean to be their own governors must arm themselves with the power which knowledge gives."

Quoted in E. P. Cubberley, *Public Education in the United States*, pp. 57-58.

19. *Benjamin Rush, address to the Legislature and citizens of Pennsylvania, "A Plan for Establishing Public Schools," 1786.*

"I. Let there be one University in the State. . . .

"II. Let there be four Colleges. . . .

"III. Let there be free schools established in every township, or in districts consisting of one hundred families. In these schools, let children be taught to read and write the English and German languages, and the use of figures. Such parents as can afford to send their children from home, and are disposed to extend their education, may remove them from the free school to one of the Colleges.

"By this plan the whole State will be tied together by one system of education. The University will in time furnish masters for the Colleges, and the Colleges will furnish masters for the free schools, while the free schools, in their turn, will supply the Colleges and the University with scholars, students, and pupils. The same systems of grammar, oratory and philosophy, will be taught in every part of the State, and the literary features of Pennsylvania will thus designate one great and enlightened family.

"But, how shall we bear the expense of these literary institutions?" I answer—these institutions will lessen our taxes . . . they will defend us from hasty and expensive experiment in government, by unfolding to us the experience and folly of past ages, and thus, instead of adding to our taxes and debts, they will furnish

us with the true secret of lessening and discharging both of them.

"But shall the estates of orphans, bachelors and persons who have no children be taxed to pay for the support of schools from which they can derive no benefit?" I answer in the affirmative, to the first part of the objection, and I deny the truth of the latter part of it. Every member of the community is interested in the propagation of virtue and knowledge in the State. But I will go further and add, it will be true economy in individuals to support public schools."

J. P. Wickersham, *History of Education in Pennsylvania*, pp. 232-233.

20. *The Report of the Commissioners, "to report a system for the organization and establishment of Common Schools in the State of New York," February 17, 1812.*

"Education . . . is essential not to our prosperity only, but to the very existence of our government. Whatever may be the effect of education on a despotic or monarchical government, it is not absolutely indispensable to the existence of either. In a despotic government, the people have no agency whatever, either in the formation or the execution of the laws. They are the mere slave of arbitrary authority, holding their lives and property at the pleasure of uncontrolled caprice. As the will of the ruler is the supreme law; fear, slavish fear, on the part of the governed, is the principle of despotism. It will be perceived readily, that ignorance on the part of the people can present no barrier to the administration of such a government; and much less can it endanger its existence. In a monarchical government, the operation of fixed laws is intended to supersede the necessity of intelligence in the people. But in a government like ours, where the people is the sovereign power—where the will of the people is the law of the land, which will is openly and directly expressed—and where every act of the government may justly be called the act

of the people—it is absolutely essential that that people be enlightened. They must possess both intelligence and virtue; intelligence to perceive what is right, and virtue to do what is right. Our Republic, therefore, may justly be said to be founded on the intelligence and virtue of the people."

S. S. Randall, *History of the Common School System of the State of New York*, pp. 17-18.

21. *DeWitt Clinton, Governor of New York, in his Messages for 1826 and 1827.*

"Without the right of suffrage, liberty cannot exist. . . . But the right of suffrage cannot be exercised in a salutary manner without intelligence. . . . Upon education we must therefore rely for the purity, the preservation, and the perpetuation of republican government. . . . The first duty of government and the surest evidence of good government is the encouragement of education. . . . I consider the system of our common schools as the palladium of our freedom, for no reasonable apprehension can be entertained of its subversion, as long as the great body of the people are enlightened by education."

S. S. Randall, *History of the Common School System of the State of New York*, pp. 50 and 56.

22. *Thaddeus Stevens, address in the Pennsylvania Legislature. April 11, 1835.*

"If an elective republic is to endure for any great length of time, every elector must have sufficient information, not only to accumulate wealth and take care of his pecuniary concerns, but to direct wisely the Legislatures, the Ambassadors, and the Executive of the nation; for some part of all these things, some agency in approving or disapproving of them, falls to every freeman. If then, the permanency of our government depends upon such knowledge, it is the duty of government to see that the means of information be diffused to every citizen. This is a sufficient answer to those who deem educa-

tion a private and not a public duty—who argue that they are willing to educate their own children, but not their neighbor's children."

J. P. Wickersham, *History of Education in Pennsylvania*, p. 334.

23. George W. Doane, an "Address to the People of New Jersey," adopted by the Convention assembled in Trenton, January 27 and 28, 1838.

"Knowledge is the universal right of man. . . . The assertion for himself of this individual right, to the full measure of his abilities and opportunities, is the universal duty of man. . . . The security of this inherent right to every individual, and its extension, in the fullest measure, to the greatest number, is the universal interest of man; so that they who deny or abridge it to their fellows, or who encourage, or, from want of proper influence, permit them to neglect it, are undermining the foundations of government. . . .

"If the truth of these positions be established their application is self-evident, and there never was a nation since the world was made in which their obligation was so clear or its application so important. In the theory of our Constitution the people are the governors. In practice they ought to be. And is ignorance the qualification for good government? Would you select a man to make your laws who cannot read, or one who cannot write to execute them?

"It is in vain to say that education is a private matter, and that it is the duty of every parent to provide for the instruction of his own children. In theory it is so. But there are some who can not, and there are more who will not make provision. And the question then, is, Shall the State suffer from individual inability or from individual neglect? When the child who has not been trained up in the way in which he ought to go commits a crime against the State, the law, with iron hand, comes in between the parent and his offspring and takes

charge of the offender. And shall there be provision to punish only and none to prevent? Shall the only offices in which this State is known be those of jailer or executioner? Shall she content herself with the stern attributes of justice and discard the gentler ministries of mercy? It was said of Draco's laws that they were writ with blood. Is it less true of any State which makes provision for the whipping post, the penitentiary, the scaffold, and leaves the education of her children to individual effort or precarious charity?

Quoted in E. P. Cubberley, *Readings in the History of Education*, pp. 571-572.

24. Horace Mann, *Tenth Annual Report as Secretary of the Massachusetts State Board of Education*, 1846.

"The universal and ever-repeated argument in favor of free schools has been that the general intelligence which they are capable of diffusing, and which can be imparted by no other human instrumentality, is indispensable to the continuance of a republican government. This argument, it is obvious, assumes, as a *postulatum*, the superiority of a republican over all other forms of government; and, as a people, we religiously believe in the soundness both of the assumption and of the argument founded upon it. But if this be all, then a sincere monarchist, or a defender of arbitrary power, or a believer in the divine right of kings, would oppose free schools for the identical reasons we offer in their behalf. . . .

"The three following propositions describe the broad and ever-during foundation on which the common-school system of Massachusetts reposes:

"The successive generations of men, taken collectively, constitute one great commonwealth.

"The property of this commonwealth is pledged for the education of all its youth, up to such a point as will save them from poverty and vice, and prepare them for the adequate performance of their social and civil duties.

"The successive holders of this property are trustees, bound to the faithful execution of their trust by the most sacred obligations; and embezzlement and pillage from children and descendants have not less of criminality, and have more of meanness, than the same offenses when perpetrated against contemporaries."

IV. The need of public provision for education as a means of "Americanization," transmitting a common heritage and begetting a common loyalty within the children of different racial and lingual groups.

25. Benjamin Rush: "*On the Mode of Education proper in a Republic*," 1786.

"I conceive the education of our youth in this country to be peculiarly necessary in Pennsylvania, while our citizens are composed of the natives of so many different kingdoms of Europe. Our schools of learning, by producing one general and uniform system of education, will render the mass of the people more homogeneous, and thereby fit them more easily for uniform and peaceable government."

Quoted in J. P. Wickersham, *History of Education in Pennsylvania*, p. 233.

26. Governor W. H. Seward of New York recommends the establishment of foreign language schools with teachers selected upon the basis of racial and religious divisions, 1840.

"The children of foreigners, found in great numbers in our populous cities and towns, and in the vicinity of our public works, are too often deprived of the advantages of our system of public education, in consequence of prejudices arising from difference of language or religion. It ought never to be forgotten that the public welfare is as deeply concerned with their education as in that of our own children. I do not hesitate, therefore, to recommend the establishment of schools in which they may be instructed by teachers speaking the same language with themselves, and professing the same faith.

S. S. Randall, *History of the Common School System of the State of New York*, p. 102.

27. Governor W. H. Seward, in his *Message of 1841*, explains that he did not mean it after all.

"I could not enjoy the consciousness of having discharged my duty if any effort had been omitted which was calculated to bring within the schools all who are destined to exercise the rights of citizenship; nor shall I feel that the system is perfect, nor liberty safe until that object be accomplished. Not personally concerned about such misrepresentations as have arisen, but desirous to remove every obstacle to the accomplishment of so important an object, I very freely declare that I seek the education of those whom I have brought before you, not to perpetuate any prejudices or distinctions which deprive them of instruction, but in disregard of all such distinctions and prejudices. I solicit their education, less from sympathy, than because the welfare of the State demands it, and cannot dispense with it. As native citizens they are born to the right of suffrage. I ask that they may, at least, be taught to read and write; and in asking this, I require no more for them than I have diligently endeavored to secure to the inmates of our penitentiaries, who forfeited that inestimable franchise by crime, and also to an unfortunate race which, having been plunged by us into degradation and ignorance, has been excluded from the franchise by an arbitrary property qualification incongruous with all our institutions. I have not recommended, nor do I seek, the education of any class in foreign languages, or in particular creeds of faith; but fully believing, with the author of the Declaration of Independence, that even error may be safely tolerated where reason is left free to combat it, and therefore indulging no apprehension from the influence of any language or creed among an enlightened people, I desire the education of the rising generation in all the ele-

ments of knowledge we possess, and in the tongue which is the universal language of our countrymen.

"To me the most interesting of all our republican institutions is the common school. I seek not to disturb, in any manner, its peaceful and assiduous exercises, and least of all with contentions about faith or forms. I desire the education of all the children in the commonwealth in morality and virtue, leaving matters of conscience where, according to the principles of civil and religious liberty established by our constitution and laws, they rightfully belong."

S. S. Randall, *History of the Common School System of the State of New York*, pp. 108-109.

28. *Report of S. S. Randall, Acting Superintendent of the Common Schools of New York, 1842.*

"Our republican institutions recognize no distinction between the professors of different religious creeds; our shores are hospitably open to the inhabitants of every clime; and our systems of education were designed to embrace within their comprehensive regard every child of the Commonwealth of an age sufficient to be benefited by their instruction. With this view, and for this purpose, all our citizens, native and adopted, are called upon to contribute to the expenses incident to the maintenance of those systems, and all have an equal right to participate in their advantages. Any exclusion, therefore, theoretical or practical, from those advantages, of any portion of our citizens, in consequence, or as the result, of peculiar modifications of religious faith, or for any other reason unrecognized by our laws, should, under no pretense, be suffered to exist."

S. S. Randall, *History of the Common School System of the State of New York*, p. 137.

V. The need of public provision for education as a means of the equalization of opportunity for rich and poor.

29. *John Adams.*

"The instruction of the people in every kind of knowledge that can be of use to them in the practice of their moral duties as men, citizens, and Christians, and of their political and civil duties as members of society and freemen, ought to be the care of the public, and of all who have any share in the conduct of its affairs, in a manner that never yet has been practiced in any age or nation. The education here intended is not merely that of the children of the rich and noble, but of every rank and class of people, down to the lowest and the poorest. It is not too much to say that schools for the education of all should be placed at convenient distances and maintained at the public expense. The revenues of the State would be applied infinitely better, more charitably, wisely, usefully, and therefore politically in this way than even in maintaining the poor. This would be the best way of preventing the existence of the poor. . . .

"Laws for the liberal education of youth, especially of the lower classes of people, are so extremely wise and useful that, to a humane and generous mind, no expense for this purpose would be thought extravagant."

Quoted in E. P. Cubberley, *Public Education in the United States*, p. 58.

30. *Petition of Mechanics and Manufacturers Association, Providence, Rhode Island, 1799.*

"We feel as individuals the want of that education which we now ask to be bestowed on those who are to succeed us in life, and which is so essential in directing its common concerns. We feel a still greater degree of confidence from the consideration that while we pray this Honorable Assembly to establish free schools, we are at the same time advocating the cause of the great majority of children throughout the state, and in particular of those who are poor and destitute—the son of the widow and the child of distress."

Charles Carroll, *Public Education in Rhode Island*, p. 78.

31. *Report of the Workingmen's Committee of Philadelphia, 1830.*

"The principles on which these school districts are founded are, in the opinion of the committees, extremely defective and inefficient. Their leading feature is pauperism! They are confined, exclusively, to the children of the poor, while there are, perhaps, thousands of children whose parents are unable to afford for them, a good private education, yet whose standing, professions or connections in society effectually exclude them from taking the benefit of a poor law. There are great numbers, even of the poorest parents, who hold a dependence on the public bounty to be incompatible with the rights and liberties of an American citizen, and whose deep and cherished consciousness of independence determines them rather to starve the intellect of their offspring, than submit to become the objects of public charity. . . .

"It is true the state is not without its colleges and universities, several of which have been fostered with liberal supplies from the public purse. Let it be observed, however, that the funds so applied, have been appropriated exclusively for the benefit of the wealthy, who are thereby enabled to procure a liberal education for their children, upon *lower terms* than it could otherwise be afforded them. Funds thus expended, may serve to engender an aristocracy of talent, and place knowledge, the chief element of power, in the hands of the privileged *few*; but can never secure the common prosperity of a nation nor confer *intellectual* as well as political equality on a people.

"The original element of despotism is a monopoly of talent, which consigns the multitude to comparative ignorance, and secures the balance of knowledge on the side of the rich and the rulers. If then the healthy existence of a free government be, as the committee believe, rooted in the will of the American people, it fol-

lows as a necessary consequence, of a government based upon that will, that this monopoly should be broken up, and that the means of equal knowledge (the only security for equal liberty) should be rendered, by legal provision, the common property of all classes.

"In a republic, the people constitute the government, and by wielding its powers in accordance with the dictates, either of their intelligence or their ignorance, of their judgment or their caprices, are the makers and the rulers of their own good or evil destiny. They frame the laws and create the institutions, that promote their happiness or produce their destruction. If they be wise and intelligent, no laws but what are just and equal will receive their approbation, or be sustained by their suffrages. If they be ignorant and capricious, they will be deceived by mistaken or designing rulers, into the support of laws that are unequal and unjust.

"It appears, therefore, to the committees, that there can be no real liberty without a wide diffusion of real intelligence; that the members of a republic should all be alike instructed in the nature and character of their equal rights and duties, as human beings, and as citizens; and that education, instead of being limited as in our public poor schools, to a simple acquaintance with words and cyphers, should tend, as far as possible, to the production of a just disposition, virtuous habits, and a rational self-governing character.

"When the committees contemplate their own condition, and that of the great mass of their fellow laborers; when they look around on the glaring inequality of society, they are constrained to believe, that until the means of equal instruction shall be secured to all, liberty is but an unmeaning word, and equality an empty shadow, whose substance to be realized must first be planted by an equal education and proper training in the minds, in the habits, in the manners, and in the feelings of the community."

The Working Man's Advocate, New York, March 6, 1830. Copied from the *Philadelphia Mechanic's Free Press*. Reproduced in part in E. P. Cubberley, *Readings in the History of Education*, pp. 558-560.

32. *Platform of the Workingmen's Party of Philadelphia, 1830.*

"Resolved, that the time has arrived when it becomes the paramount duty of every friend to the happiness and freedom of man to promote a system of education that shall embrace equally all the children of the state, of every rank and condition."

Quoted in E. P. Cubberley, *Public Education in the United States*, p. 126.

33. *Report of John D. Pierce, Superintendent of Public Instruction in Michigan, 1837.*

"Common schools are truly republican. The great object is to furnish good instruction in all the elementary and common branches of knowledge, for all classes of community, as good indeed for the poorest boy of the State as the rich man can furnish for his children, with all his wealth. The object is universal education—the education of every individual of all classes. . . . In the public schools all classes are blended together; the rich mingle with the poor, and both are educated in company. In their sportive gambols a common sympathy is awakened; all the kindlier sensibilities of the heart are excited, and mutual attachments are formed which cannot fail to exert a soothing and happy influence through life. In those schools the poor are as likely to excel as the rich, for there is no monopoly of talent, of industry, or of acquirements. . . . By means of public schools the poor boy of today, without the protection of father or mother, may be the man of learning and influence of tomorrow; he may accumulate and die the possessor of thousands; he may reach the highest station in the Republic, and the treasures of his mind may be the richest legacy of the present to coming gen-

erations. . . . Let free schools be established and maintained in perpetuity and there can be no such thing as a permanent aristocracy in our land; for a monopoly of wealth is powerless when mind is allowed freely to come in contact with mind. It is by erecting a barrier between the rich and the poor, which can be done only by allowing a monopoly to the rich—a monopoly of learning as well as of wealth—that such an aristocracy can be established. But the operation of a free school system has a powerful tendency to prevent the erection of this barrier."

W. L. Smith, *Historical Sketches of Education in Michigan*, p. 14.

34. George W. Doane, "Address to the People of New Jersey," adopted by the Convention assembled in Trenton, January 27 and 28, 1838.

"It is your duty and your highest interest to provide and to maintain, within the reach of every child, the means of such an education as will qualify him to discharge the duties of a citizen of the Republic, and will enable him, by subsequent exertion, in the free exercise of the unconquerable will, to attain the highest eminence in knowledge and in power which God may place within his reach. We utterly repudiate as unworthy, not of freemen only, but of men, the narrow notion that there is to be an education for the poor as such. Has God provided for the poor a coarser earth, a thinner air, a paler sky? Does not the glorious sun pour down his golden flood as cheerily upon the poor man's hovel as upon the rich man's palace? Have not the cotter's children as keen a sense of all the freshness, verdure, fragrance, melody, and beauty of luxuriant nature as the pale sons of kings? Or is it on the mind that God has stamped the imprint of a baser birth, so that the poor man's child knows with an inborn certainty that his lot is to crawl, not climb? It is not so. God has not done it. Men can not do it. Mind is immortal. Mind is imperial. It bears no mark of high or low, of rich or

poor. It needs no bound of time or place, or rank or circumstance. It asks but freedom. It requires but light. It is heaven born, and it aspires to heaven. Weakness does not enfeeble it. Poverty can not repress it. Difficulties do but stimulate its vigor. And the poor tallow chandler's son that sits up all the night to read the book which an apprentice lends him, lest the master's eye should miss it in the morning, shall stand and treat with kings, shall add new provinces to the domain of science, shall bind the lightning with a hempen cord and bring it harmless from the skies. The common school is common, not as inferior, not as the school for poor men's children, but as the light and air are common. It ought to be the best school because it is the first school."

Quoted in E. P. Cubberley, *Readings in the History of Education*, pp. 572-573.

35. Horace Mann, *Twelfth Annual Report, as Secretary of the Massachusetts State Board of Education*, 1848.

"Nothing but universal education can counterwork this tendency to the domination of capital and the servility of labor. If one class possesses all the wealth and the education, while the residue of society is ignorant and poor, it matters not by what name the relation between them may be called: the latter, in fact and in truth, will be the servile dependents and the subjects of the former. But, if education be equably diffused, it will draw property after it by the strongest of all attractions: for such a thing never did happen, and never can happen, as that an intelligent and practical body of men should be permanently poor. Property and labor in different classes are essentially antagonistic; but property and labor in the same class are essentially fraternal. . . .

"Education, then, beyond all other devices of human origin, is the great equalizer of the conditions of men,—the balance-wheel of the social machinery."

36. Caleb Mills, *Sixth Annual Address on Popular Education to the Leg-*

islature of Indiana by one of the People, 1852.

"The private school must flourish, if it does prosper, at the expense of the public school. Both cannot succeed side by side. None can enjoy the privileges of the former without great expense in comparison with the cost of the latter. The patronage bestowed on the former subtracts so much from the prosperity of the latter. If the rich sustain the private school, the less favored will despise the common school. Sectarian zeal in this department of education is entirely misplaced. It may have its appropriate sphere, but it is downright intrusion when it crosses the threshold of the public school. I have my own religious views and ecclesiastical preferences, but I should regard it as a sad dereliction of Christian duty to withdraw my influence and countenance from those public institutions, which, properly conducted, would prove blessings of untold worth to the rising generation, for the mere purpose of educating my children with the elite of rank or morals. Let every pious man and good citizen give his countenance, patronage and influence to the enterprise of elevating common schools to the highest point of improvement, and then they will be good enough for every one and prove rich blessings to all.

Publications of the Indiana Historical Society, Vol. 3, pp. 618-619.

VI. Universal education furthers national prosperity and is productive of wealth; it is therefore in the interest of all citizens and becomes the duty of the State.

37. Horace Mann, *Fifth Annual Report as Secretary of the Massachusetts State Board of Education*.

"(There is) a most astonishing superiority in productive power, on the part of the educated over the uneducated laborer. The hand is found to be another hand when guided by an intelligent mind. . . . Education is not only a moral renovator, and a multiplier of intellectual power, it

is also the most prolific parent of material riches. It has a right, therefore, not only to be included in the grand inventory of a nation's resources, but to be placed at the very head of that inventory. . . . Intelligence is the great money-maker, not by extortion, but by production."

38. Horace Mann, *Twelfth Annual Report, as Secretary of the Massachusetts State Board of Education*, 1848.

"For the creation of wealth, then,—for the existence of a wealthy people and a wealthy nation,—intelligence is the grand condition. . . . That political economy, therefore, which busies itself about capital and labor, supply and demand, interest and rents, favorable and unfavorable balances of trade, and leaves out of account the element of a widespread mental development, is naught but stupendous folly. The greatest of all the arts in political economy is to change a consumer into a producer; and the next greatest is to increase the producer's producing power,—an end to be directly attained by increasing his intelligence."

39. Caleb Mills, "*An Address to the Legislature of Indiana upon Popular Education, by One of the People*," 1847.

"We are a shrewd people where dollar and cents are concerned. Many have never taken that view of their duty, and when it has been presented to them have frankly acknowledged that they have never thought of it in that light. Does not the farmer derive as large a per cent upon what he expends in the education of his children, as from any investment he can make of his funds? Does the amount which he pays to sustain a good school for the instruction of *all* the children in the district or township in which he lives, never find its way back again to him in the improved character of the community for intelligence, enterprise, and morals? Is not real estate in such a community more valuable, capital more productive, and enterprise more intelligent and successful? Would not the gen-

eral thrift and prosperity caused by this intellectual and moral elevation, lighten public burdens, increase social enjoyments, enhance the value of property, multiply the facilities for its acquisition, and increase the security of its possession?"

Publications of the Indiana Historical Society, Vol. 3, p. 446.

VII. Public taxation is the only method of support for schools which insures the intelligent interest and co-operation of the people generally.

40. Caleb Mills, "*An Address to the Legislature of Indiana upon Popular Education, by One of the People*," 1847.

"There is but one way to secure good schools, and that is to pay for them. There is but one method to induce the youth to frequent them, and that is to make them what they ought to be. . . . Experience has shown that this can be effectually done only by drawing a large share of the funds for their support, directly from the pockets of the people, upon the ad valorem principle of taxation. When we are required to pay a tax for the support of schools, irrespective of the question whether we have children to educate or not, then we shall attend the school meetings, take an interest in having a good school in our several districts by employing competent teachers, furnishing the children with suitable school books, comfortable and convenient school rooms, and visiting them from time to time to ascertain whether teachers and taught are doing their duty. It is vain and idle to suppose they will flourish without the appliance of that motive power of universal action, *interest*. . . . Public funds are desirable only to encourage effort, not to supersede the necessity of exertion. This is evident from the character of schools in States where they are sustained almost wholly by public funds, compared with schools sustained by taxes. Let us shut our eyes no longer to the teachings of experience. Let us

have a system based upon the broad and republican principle, that it is the duty of the state to furnish the means of primary education to the entire youth within her bounds."

Publications of the Indiana Historical Society, Vol. 3, pp. 444-445.

VIII. Public funds, whether income from endowments or the avails of taxation, must not be used for sectarian purposes.

41. *Report of the Commissioners of School Moneys for the City of New York, 1841.*

"There ought to be, and there must be, some common platform on which all the children who are destined to act as citizens of the same republic may obtain their secular education. To that general training all the children are entitled; but it is the public who are to determine on its particulars and conditions, and not the parents who may claim it for their offspring. That a fund has been raised by the taxation of all, for general education, creates no right in the tax-paying sectarian to demand that any portion of it be appropriated to the spread of his particular creed. The tax was imposed on him as a citizen, not as the member of a church. Its object was to provide for a civil purpose exclusively, not to prepare the path to any designated place of worship. The erection of a church school announces a sectarian object. It has its exclusive rules of system and government—is superintended by trustees and teachers of a particular faith—and religious conformity is indispensable to a participation in its direction, which is not and cannot be attained by means of a civil qualification that any citizen may acquire. It is, in truth, a part of the church establishment; and the sectarian of another denomination justly feels that his privileges are equally violated, whether he be taxed for the support of its religious teachers at the school desk, or for that of its religious teachers in the pulpit."

S. S. Randall, *History of the Common*

School System of the State of New York, p. 134.

42. *New York Law enacted April 11, 1842 (with slight rewording May 7, 1844) concerning Common Schools in the city of New York.*

"No school shall be entitled to or receive any portion of the school moneys, in which the religious doctrines or tenets of any particular Christian or other religious sect shall be taught, inculcated, or practiced, or in which any book or books containing compositions favorable or prejudicial to the particular doctrines or tenets of any particular Christian or other religious sect, or which shall teach the doctrines or tenets of any religious sect. . . . But nothing herein contained shall authorize the Board of Education to exclude the Holy Scriptures, without note or comment, or any selections therefrom, from any of the schools provided for in this act; but it shall not be competent for the said Board of Education to decide what version, if any, of the Holy Scriptures, without note or comment, shall be used in any of the schools: Provided, that nothing herein contained shall be so construed as to violate the rights of conscience as secured by the Constitution of this State and of the United States."

S. S. Randall, *History of the Common School System of the State of New York*, p. 138.

43. *Massachusetts Law enacted March 10, 1827.*

"The school committee shall never direct to be purchased or used, in any of the town schools, any school books which are calculated to favor the tenets of any particular sect of Christians."

44. *Massachusetts Constitutional Amendment adopted 1855.*

"All moneys raised by taxation in the towns and cities for the support of public schools, and all moneys which may be appropriated by the State for the support of common schools, shall be applied to and expended in no other schools than those

which are conducted according to law, under the order and superintendence of the authorities of the town or city in which the money is to be expended; and such moneys shall never be appropriated to any religious sect for the maintenance, exclusively, of its own school."

45. *Massachusetts Law enacted 1855.*

"The school committee shall require the daily reading of some portion of the Bible in the common English version; but shall never direct any school books calculated to favor the tenets of any particular sect of Christians to be purchased or used in any of the town schools."

As revised in 1901, this law reads: "A portion of the Bible shall be used daily in the public schools, without written note or oral comment; but a pupil whose parent or guardian informs the teacher in writing that he has conscientious scruples against it, shall not be required to read from any particular version, or to take any personal part in the reading. The school committee shall not purchase or use school books in the public schools calculated to favor the tenets of any particular religious sect."

IX. The migration westward of New England people, the spread of New England ideas, and the influence of leaders moved by the calvinistic educational heritage aided greatly in the spread of the idea of free public schools, supported by taxation.

46. "Wherever the New Englander went he invariably took his New England institutions with him. . . . Common schools and the Massachusetts district system were introduced, and the town form of government and the town meeting were organized in the new Congressional townships—a ready-made unit which the New Englander found easily adaptable to his ideas of town government. . . .

"The work of Mann and Barnard had its influence throughout all the Northern

States, and encouraged the friends of education everywhere. Almost contemporaneous with them were leaders in other States who helped fight through the battles of state establishment and state organization and control, among the more prominent of whom should be mentioned Calvin Stowe, Samuel Lewis, and Samuel Galloway in Ohio; Caleb Mills in Indiana; Ninian W. Edwards in Illinois; John D. Pierce and Isaac E. Crary in Michigan; Robert J. Breckenridge in Kentucky; Calvin H. Wiley in North Carolina; and John Swett in California.

"It is not perhaps without its significance, as showing the enduring influence of the Calvinistic educational traditions, that of these Stowe was a graduate of Bowdoin College in Maine, and that the Stowe family goes back to 1634, in Roxbury, Massachusetts; that Lewis was born in Massachusetts, was descended from one of the first colonists in Plymouth, and floated down the Ohio with his parents to Cincinnati in the great westward migration of New England people; that Galloway was of Scotch-Irish ancestry, and was educated among New England people in Ohio; that Mills was born in New Hampshire, and had been graduated from Dartmouth; that Pierce was born in New Hampshire, educated in Massachusetts, and had been graduated from Brown; that Crary was of Puritan ancestry, born and educated in Connecticut, and a graduate of Trinity College; that Breckenridge was a descendant of a Scotch Covenanter who fled to America, at the time of the restoration of the Stuarts in England, and settled in Pennsylvania; that Wiley was of early Scotch-Irish Presbyterian stock; and that Swett was born and educated in New Hampshire, taught school in Massachusetts in the days of Horace Mann, and was descended from a family of that name which landed at Massachusetts Bay in 1642."

E. P. Cubberley, *Public Education in the United States*, pp. 72, 170-171.

THE CO-OPERATIVE SCHOOL OF RELIGION IN PRACTICE

D. E. THOMAS*

The article on the co-operative school of religion which appeared in this journal last August attempted to deal with the theory of such an institution, to present its genius, to set forth the principles of its organization and development. It is the purpose of the present article to show how it is working out.

In a certain very true sense the movement is spontaneous. While in some cases there have been fostering influences from the outside, for the most part the schools now arising are not being brought under the influence of any standardizing agency but are growing out of the situations provided. No two schools are moving along precisely the same lines. One is impressed by the spontaneity on the one hand, and by the variety on the other.

There are three major questions to be kept in mind: the organization and control of the institution, together with its financing; its relation to the state institution with which it is co-operating; its educational task and policy.

For the purposes of this treatment we shall group the schools in a four-fold classification.

1. *Denominational Schools*

Some who are interested would repudiate this word "denominational" at once. The term as used does not mean that the school is sectarian, nor that its student constituency is limited to one denominational group. Rather, that it was organized and promoted by one denominational group, acting without reference to co-operation with other groups. There are few such schools now, but at the beginning of the movement a generation ago this was the commonest type. It was the only feasible type then, inasmuch as the

spirit of co-operation was much less advanced than it is now, and the gigantic proportions of the task of religious education at state supported schools were not appreciated as they have now come to be. Those groups that did see the opening and that were prepared, strategically and financially, to face the situation, moved in to occupy the ground. The work of the Disciples churches in establishing Bible chairs and, in some cases, more pretentious schools for the education of ministerial students at less expense and in a more normal environment, may be called pioneering in this field. A notable example of the same sort is Wesley College in North Dakota, under Methodist auspices. Originally established in another location, this college was transferred to the site of the state university, where, for nearly twenty years, it has had an affiliated relation. Wesley College has a large range of courses in religious subjects, which may be taken for credit by university students, but it does not duplicate any of the regular work of the university. In this respect it resembles the modified English system as found in the Canadian universities. Some schools established by the Disciples are now taking various co-operative forms, as at Kansas, Indiana, and Missouri. These will be noted under other divisions of this treatment.

A word must be said about the organization of these earlier schools. At first, they were controlled by a board of trustees drawn from the denomination supporting the school. In some cases, as at Missouri, the board was early made self-perpetuating. This gave more freedom, and boards found it to their advantage, sometimes, to choose members who did not represent the original religious groups. As it worked out, this proved

*Dr. Thomas is Professor of History of Religion at the Bible College affiliated with the University of Missouri.

a step toward larger co-operation. Such endowment as was secured and such property as was acquired was held by the board in a way to give largest freedom to the institution.

As is to be expected, in the earliest experimental stages there was no credit relation with the state school. This came only after there had developed between the two institutions a mutual confidence and a realization of their joint task in education. Wesley is the most prominent, if not the only, representative of this older form of school. It enjoys full confidence of the university, grants its own degrees, and draws students from university ranks with little reference to denominational preference.

A hold-over from the denominational point of view is found in such university centers as Illinois and Texas, under what may be called a system of loose co-operation. Other influences have entered into such situations as these, to discuss which, even were all the facts at hand, would carry us too far afield. At both these institutions a considerable amount of work is actually being given for credit, but there is no correlation of courses, and more or less duplication is inevitable. While there is the recognition of a common task on the part of the separate religious groups, and a certain amount of co-operative publicity regarding courses and faculty, there is not in any real sense a single organized school or faculty, but rather a number of groups co-operating loosely in a given task, and offering courses in different places, with little regard one for the other. At Illinois, they tell us, it cannot well be otherwise at present, but they are hoping and expecting that a real integrated school will soon emerge. A still more embryonic form of this same type is to be found at Minnesota and California, where voluntary or non-credit courses are being offered to students co-operatively by a number of religious groups. The hopeful side of such proj-

ects is that they show it is perfectly feasible, and far more efficient and challenging, to do such tasks co-operatively. It is inevitably preparing the university to take its share in the co-operative task.

2. Inter-denominational Schools

Here again some would cry "misnomer," but "inter-denominational" is the best term, if we must use but one word to represent this group. A number of fairly successful schools are now in operation, but no two are organized along exactly the same lines. Only two of the best developed schools can be studied at any length.

The Kansas School of Religion, organized about five years ago, is an example. One group, the Disciples, had been teaching religion without credit, and had acquired a building of its own near the campus. When plans for co-operation among a number of groups were undertaken, this building was placed at their disposal. After due consideration, a joint board of trustees was constituted and incorporated. Each group was to finance its own instructor.

The development of the credit basis at Kansas illustrates how these embryonic schools are influenced by situations. It also illustrates how easy it is to fall into harmful errors. When credit for courses was requested, the university authorities seemed to think they had no precedent upon which to rely except the plan followed in accrediting religious courses given in denominational colleges. In such cases, credit in religious subjects was limited to three hours in Bible, specifically so stated. This same amount of credit in religious subjects the University of Kansas agreed to allow its own students who should choose to elect courses in the Kansas School of Religion, organized for the express purpose of giving courses in religion to students of the university, and situated at its very door. This arrangement the school of religion accepted. The fallacy in reasoning, of course, consists in the classification of a school of this

sort along with accredited liberal arts colleges of the denominational type scattered throughout the state. They are in no sense the same, and this basis of credit at once led to severe limitations upon the school of religion.

The broad field of religion, with such courses as history and psychology of religion, church history, applied Christianity, and technical religious education, could not be touched. Under these circumstances it becomes impossible to build up a real school with departments and a varied curriculum.

Happily, the school at Kansas, even under this very real handicap, is making progress. The spirit of confidence is growing, and it will, no doubt, be possible to enlarge the credit basis, and therewith the influence, of an institution which is already enrolling more than 100 students each year.

The outstanding illustration of this second type of school is the Bible College of Missouri, which still retains its earlier corporate name as above, but quite freely uses now the words, "a Co-operative School of Religion, Affiliated with the University of Missouri." The school was organized by the Disciples in 1896. It now has a property most strategically located, valued at nearly \$100,000, and consisting of a large quarter block of land, a three-story stone teaching and library building, and a dean's residence. It has also a productive endowment fund of considerably more than \$200,000. All this property and endowment was contributed by Disciples churches in Missouri.

The institution was, in its earlier years, primarily a school for the training of ministers and other religious workers, including foreign missionaries, and it has a splendid record. But it was a case of a people planning and building wiser than they knew. This school stands today a splendid prototype of something brand new in American education. Credit relations were first gained in 1906. As a matter of fact, affiliation is by courses rather

than by the corporate institution. The earliest courses to obtain credit were in literary interpretation of the Bible, accredited, course by course, in the English department. A course in the social teachings of Jesus receives credit through the sociology department; courses in Christian ethics and comparative religion, through the philosophy department; and courses in church history, through the history department. The school of education accredits technical courses in religious education, and the school of journalism, a course in religious journalism. The accrediting is done, however, not by the separate department or the single school, but by the university machinery for dealing with such matters. This whole plan seems peculiar and far from ideal, but so it has proceeded and still proceeds.

The plan for denominational co-operation at Missouri is interesting. It has not yet been fully consummated. More than a decade ago the administration faced the fact that various denominations were becoming interested in the entire educational problem at state university centers and that it would be only a matter of time until other groups would see the value of this type of approach. Both the Bible college and the university saw that the rise of rival denominational schools would be unfortunate. To forestall this the board of trustees promulgated a plan by which any other group that so desired might come into cooperative association, moving by degrees to complete participation and responsibility. The main features of the plan are these: (1) Any recognized denominational group may at any time place in the Bible college and support a full-time instructor acceptable to the college and the university. An additional tacit proviso is that such teacher be specially prepared to offer courses in a department that is not already fully manned. (2) At the end of one year of such satisfactory co-operation, this group is entitled to one representative on the

board of trustees. He is not to be an additional member, but replaces one of the retiring members. (3) This item is a rather involved means by which the new group comes into full participation by taking over its proportionate share of the financial responsibility of the institution, not by buying over a part of the 'productive funds, but by adding to them.

This plan is workable when people are more interested in working together than in mechanics. Three denominations have accepted the offer. One has had a faculty member at work for 7 years, another for 5, and the other for 3. Each group now has a member on the board. Further than this participation has not gone, and the next and hardest step is at hand: the organization and prosecution by the three denominations, either singly or unitedly, of a vigorous endowment campaign.

In this, the oldest and best developed institution of this type, there are now five full-time teachers, each serving a department; twenty-three courses, a total of 58 hours, are accredited in the university; any student in the college of arts and sciences may offer 14 hours of Bible college work towards an A. B. degree, and in the other colleges a less number of hours; there is now a specialization course leading to a degree for those working in social service or religious education on the technical side. The school is as yet, however, primarily an undergraduate cultural department of the university, as shown by the registration figures: in 1925-26, 548; in the present school year, 567, or about 13% of the entire university registration. Less than 10% of this total are preparing for religious and social work as a profession. Thus, the present function of the school is the preparation of laymen who will be more intelligent in, and appreciative of, religion in a modern setting.

The spirit existing between the university administration and the college is almost all that could be desired. Every reasonable suggestion or request is sympathetically considered. The machinery

of registration and of recording credit is operated by the university. The university departments do not offer any courses in or bordering upon the field of religion. The college is virtually accepted as the department of religion in the university, and the best of academic feeling exists between the faculties, the university retaining the right to pass upon the academic qualifications of new members in the faculty of religion.

3. *Un-denominational Schools*

This type has grown out of repeated failures of interdenominational co-operation. Growing impatient of this attack upon the problem, small groups at certain university centers, representing both university and religious interests, have undertaken to develop a school on un-denominational lines. Theoretically, there are both advantages and disadvantages in such a plan. In its favor is the fact that there are men and women of large wealth who have not much interest in slow-moving denominational machinery and are, therefore, favorable to un-denominational projects.

Dangers in such a type of school, which may turn out to be disadvantages, would appear to be lack of support from the most influential officials of the church groups; diffidence of the university in co-operating heartily with such an institution, because the university is a state school and dependent for its moral and financial support largely upon public opinion created by church people; the almost inevitable tendency of such an independent school to draw away from the common man's religion, and to take on more and more the liberal atmosphere of the university community. With regard to this last danger, movers in these new projects tell us they have no fear, for they can enroll students in large numbers and this will solve the problem. At any rate, theoretical arguments for or against an experimental institution so attractive can be substantiated or dissipated only by experience.

The Indiana School of Religion, in the words of its administrative officer, "is a combination of the interdenominational and the non-sectarian independent types. Officially it is not under denominational or interdenominational control, but it may represent any communion that may desire to have its work done through the school. It would welcome additions to its staff of denominational representatives, or it may also employ and support men of the different churches from its own funds. This it hopes to do when its resources become sufficiently large. It seeks the support of churches and citizens irrespective of denominational relations. Thus it hopes to satisfy the interests of the major religious groups in the student body, so far as a school of religion is concerned, and avoid both denominational competition and the perplexities of official interdenominational balances in the administration." This statement speaks for itself. The Indiana school is in transition and its final intention is to avoid the intricacies and dangers of interdenominational machinery by developing along the lines of the independent type as rapidly as funds are forthcoming. In addition to the dean, two part-time instructors are giving courses this year.

The most interesting illustration of this type is the Michigan School of Religion. It is an independent organization, incorporated in 1923, and is at least a partial realization of a dream of more than a quarter of a century. It is supported by a considerable group from the university faculty, by local church leaders working co-operatively, and also, in a financial way, by alumni and friends of the university in the state. These have also assisted in incorporating the school and are now serving as its executive board. With funds which they have secured they are now carrying on "a broad program of experimentation involving the actual provision of specific courses in subjects pertaining to religion." The plans, being of a pioneering sort, are "admittedly tenta-

tive and flexible," with emphasis on the discovery of the "type of instruction and the alignment of curriculum best adapted to meet the needs of present day student life."

Instead of a dean there is an administrative committee, responsible to the executive board, and composed at present of members of the faculty of the university. This committee functions through an advisory council from the same faculty.

The purposes or fundamental aims are: (1) "To make available to the students of the University of Michigan, as a part of their scholastic training, the comprehensive facts of religion as it has manifested itself in recorded human experience throughout the ages," supplementing, not duplicating, anything already available within the university, and making use of very large scholarly resources possessed by the university in this field; and (2) to offer opportunities for intensive study and specialization in the field of religion and especially of Christianity, such studies to be pursued both sympathetically and critically, in the interests of honesty and truth.

The school does not pretend to be professional; it is open at present only to students of the university, is on a credit basis, and promotes excellence in advanced and graduate scholarship by the use of a number of fellowships, offered on the same basis as those in the university. One of its unique and attractive features is the fact that, in the three-year period of experimentation, it is operating with a temporary faculty, men of outstanding reputation in their fields of study, each one for one or two semesters, on the basis of "leave of absence" from his home institution. The plan is, at the end of this period, to call a permanent faculty. The plan also calls for a building suitable for housing the school on property adjacent to the university. At present classes and lectures are held in university buildings.

In addition to the regular courses, there is a series of public lectures by visiting speakers, and a series of at least twelve lectures, arranged in the form of a seminar, on "The Moral Issues in Modern Life." In this series there is a collaboration of university professors and visiting lecturers. Credit for this course is given.

Finally, there is a very elaborate correlation of all courses offered in the university on subjects closely related to religion, with the courses offered in the school of religion, to develop a broad curriculum in religion and also to give opportunity for intensive study in more restricted fields. This plan makes use of the many available courses in the university and will tend to stimulate the development of new courses in both institutions. All educators can see, without further comment, the rich possibilities that are inherent in this feature of the Michigan plan.

4. *Affiliated Schools*

As we come to the fourth class of schools of religion we despair of a name under which we may subsume the variety of institutions that here require consideration. Their chief distinguishing features, however, are two: (1) there is a cooperation wider than that of Protestant groups, in that Jews and Catholics are included; and (2) there is a relation between the religious groups and the university that amounts to official and contractual cooperation. The one point that is safeguarded is that no public money, raised through regular channels of taxation for maintenance of state institutions of education is turned into the administration of the department of religion or into the teaching of religion specifically. All such work must be financed from other sources.

One who has followed trends in modern education and has studied the possibilities of the school of religion over a term of two decades is not surprised to

see such plans and experiments already in operation. The will to cooperate opens up unexpected opportunities of cooperation.

This fourth type of school is as yet so completely in the experimental stage that it must be thought of as only in its infancy. Ohio and the University of California, Southern Branch, have such schools, existent only on paper, but very pretentious in their design. At Oklahoma, the school of religion is included in the college of arts and sciences, and teachers of courses in religion, while paid by churches, are under the supervision of the dean of arts and sciences, and have class-rooms and offices furnished by the university.

This sort of close affiliation is also found in the Montana School of Religion. It was incorporated in 1924 by a joint committee representing the university and the churches of Missoula. No state funds are used in the support of the director, but he has class-rooms and office in university buildings.

The Iowa School of Religion, which is now getting its organization well under way, is the most comprehensive experiment in thorough going co-operation yet undertaken. The movement was initiated by the university and presented as a challenge to the churches, including Jews and Roman Catholics. The university carried a plan of organization to the state department of education, which in turn presented it to the state legislature, where a bill was introduced and enacted into law, authorizing such an institution. The machinery of the organization is elaborate. A body of electors is first chosen in such a way as to give all the groups participating full democratic representation. Each group is expected to keep its quota of electors at full strength at all times. These electors choose the board of trustees of the school, in which board the university is duly represented. The director of the school is chosen by the board of trustees. The director in

turn names members of the faculty, subject to ratification of the board.

On the financial side, private funds in the form of endowment must be secured to provide buildings, equipment, and the director's salary. The teaching force is to be paid by the religious groups which provide them. The working plan for the initial faculty calls for one Jew, one Catholic, and two or three instructors to be provided by the Protestant groups cooperatively.

On the curricular side, the close affiliation planned is most interesting, in that it shows how nearly a state institution can come to actual teaching in the field of religion. This plan makes a distinction, whether valid or not, between courses that provide religious materials and those which make religious interpretations. The latter are to be taught in the school of religion, the former in a department of religion within the university. It is assumed that in many departments of the university, if not in all of them, courses will be developed in which the materials in that department which have a bearing on historical or modern religion will be made available to students. This will be seen to be a gigantic undertaking on a university-wide scale to correlate all the materials which a student should have in mind when he comes to evaluate the place and function of religion in modern life. The plan evidently projects not only undergraduate credit courses, but also a graduate school of high rank and of the research type.

Freedom in Development

One who has followed this story of the school of religion will not now expect any further attempt at synthesis. We are neither in the stage of development nor in the mood to suggest anything in the way of standardization. Every school here noted is still in fluid state and needs full freedom to experiment with a very large and fertile idea. Even though this idea is "filled with dynamite," as one inter-

ested party expressed it, the educational and religious romance packed away in it is leading serious, but sane, men on both sides to unprecedented reaches of faith, and already to flights of realization well beyond the mountain tops of a former day's expectancy. No one desires to spoil the dream. This was shown by what occurred in Chicago early this January, when ten men representing eight of these institutions met in a called Conference of Schools of Religion at State Universities. The group effected a temporary organization and continued for the greater part of two days in an informal discussion of the problems and possibilities of such schools. When the matter of a permanent organization came up, these men unanimously agreed to retain this informal organization during the coming year rather than to do anything that would appear to be an attempt or even a gesture at official standardization of the product of an idea which needs free atmosphere for its fullest realization.

The men in that gathering, enthusiastic as they were for the co-operative school as it is working out, were far more concerned that we make no misstep now, but at the same time take full advantage of the opening. How can we use this opportunity to make religion, as we attempt to present it to students, so vital that it will work its true transformations in life? When we have a student in but one course, it may be the chance of a life-time. What shall we include in that course and how shall we present it? Do we know enough about the life-situations of these students who come to our class-rooms to make religion, modernly conceived and modernly presented, carry over and function normally in their lives? These and many other searching questions asked by these men to themselves betoken a humility in the face of an unprecedented opportunity. Sown in such soil, the fertile seed of this great conception may be expected to produce in its season a full harvest.

PROTESTANTISM AND THE STATE: SOME CURRENT COMMENTS

S. M. CAVERT*

The Problem

The generally accepted point of view in Protestantism concerning the relation of Church and State has been that each is independent in its own distinctive sphere. The assumption has been that the State has to do with temporal or secular matters, that the Church is concerned with spiritual matters, and that, if the Church and the State each confines itself to its own proper province, all will be well.

But there has been a growing realization within Protestantism that no sharp line of division can be drawn between the "secular" and the "spiritual." Indeed, it is being recognized that the existing ills in our economic and political life are due very largely to the assumption that economics and politics are merely secular matters. The conviction has been arising that there is no greater task before the Church than to spiritualize the so-called secular realms.

When the religious forces attempt to do this, the whole question of the relation of organized religion to the State is precipitated.

Illustrative Quotations

Typical utterances representing a reaction against the point of view which assumed that the secular and the spiritual could be kept in separate compartments are as follows:

"Sensible people are never indifferent to the necessity for effective politics and politicians, but their recent attitude toward international affairs has often been little short of disastrous. So far from easing the travail of the world or affording it some sort of moral control, they have seriously injured its higher interests. We should learn from these lament-

able shortcomings of the State and its officials never again to render under Caesar the things that are God's. . . . The secular state, for which the Reformation was largely responsible, is at a low ebb in ethics; nor can it continue to revolve on statecraft alone. . . . An elevated sense of churchmanship, which forbids complicity with the State in anything inimical to Christianity, is our crying need."

S. Parkes Cadman, *Christianity and the State*, New York, 1924, pp. 38, 322, 324.

"It has been lamentable that, while small groups of internationally-minded Socialists have met, or have tried to meet, during the war, and, have striven to act as peace-makers, the Christian Church has felt herself powerless to undertake her rightful task. . . . And for that duty she is ill-equipped today. The Protestant Reformation, with its many splendid gains, is chargeable with an incalculable loss when it broke up the supernational organization of the Western Church, and encouraged the Reformed Churches to shape themselves along strictly national lines. . . . The union of Church and State has further subordinated the Church-consciousness to the national consciousness, and among Protestants patriotism is superior to loyalty to the Church. . . . It is part of the task of leaders in the Church today to recreate the sense of corporate solidarity among believers in Jesus as members of His body, with obligations to one another and the whole Body which are prior to those to fellow-countrymen and to their nation. . . . We must make governments aware that Christians cannot suffer them to demand in the name of patriotism that which nullifies their duties to one another in the Church of the living God."

Henry S. Coffin, *In a Day of Social Re-*

*Secretary of the Federal Council of Churches of Christ in America.

building, New Haven, 1918, pp. 29, 30, 32.

"If the Kaiser calls a German Christian to fight for the fatherland and the latter, after having thought the whole question through deliberately and conscientiously, cannot do so without violating his conscience, is he under moral obligation to obey the Kaiser, or to obey Christ? If the commander who sank the Lusitania is under orders from the Kaiser and Admiral Tirpitz to sink the ship, but hears the still small voice of conscience telling him to save the women and children, is he under moral obligation to obey Caesar or Christ?"

"If you had been in England at the time of the Boer War, and Lloyd George and Ramsay MacDonald, both of whom later became prime ministers, had spoken out with many others against the war on moral grounds, would you maintain the ultimate supremacy of the State or of the Christian conscience?"

"If you had lived at the time of our Mexican War, which was condemned by Abraham Lincoln, General Grant and others, and you had believed it to be unjust, would you have been disloyal if you had spoken out against the war, or is the State absolute and supreme in war and peace?"

Sherwood Eddy, *The Abolition of War (The Case Against War)*, New York, 1924, pp. 41, 42.

"The relation of the Church to the State is a problem of immediate importance. Side by side the modern nations and the national churches have grown to be what they are. The Reformation trusted to the inherent oneness of Christianity to act as cement and hold the churches together, an assumption not justified by subsequent events. Patriotism became the supreme virtue overshadowing spiritual values, and the Machiavelian doctrine of subordinating every consideration of religion and morality to the seeming interests of the State, prevailed

widely. It was but natural that churches should cease to have a supernational mind and a common ethic in the riot of nationalism that ensued. More sad still was the subordination of the mind of the Church to the policy of the State until the churches became nationalized instead of the nations becoming Christianized.

"God forbid that I should even seem to depreciate the importance of the State or the nation of which it is an organic expression. The nation has such honor that it can add to the glory of the City of God by bringing that honor into it. It is my benefactor and commands my loyalty as a Christian, though not a loyalty that is either final or supreme. The purpose and way of Christ are paramount, and the Christian Church can no more burn incense to a modern State than to an ancient Caesar. In other words, let the lost Christian ethic be found and it must rule the minds and lives of the entire Christian body in every relationship, individual and corporate."

Rt. Rev. Charles H. Brent, from an address at the Universal Christian Conference on Life and Work, printed in the *Federal Council Bulletin*, Sept.-Oct., 1925, pp. 21-2.

"(The Church) can only regain her moral and spiritual supremacy by reaffirming the regnancy of the universal moral values over every state and in every international relation. This is a tremendous task, which the churches cannot achieve without some sort of working unity of effort."

Joseph A. Leighton, *Religion and the Mind of Today*, Appleton, 1924, pp. 357-9.

Concrete Applications

a. *The Churches and the War.*

The discussions which have raged concerning the relation of the churches to the World War reveal a general feeling of responsibility among the churches for dealing with such problems as the war raised. A rather flippant and mordant

article by Granville Hicks, in the *American Mercury* for February, entitled "The Parsons and the War," undertakes to show that the clergy have "fallen in line whenever the drums have sounded" and that "even to this date many of the clergy refuse to be demobilized."

A more sober indictment is the following:

"No one can, I think, accuse the Church of England of going, as the Lutheran and Catholic Churches in Germany and Austria and Poland and France seem to have gone, beyond the average of public opinion in advocating those incidents of the war and peace which have most deeply injured good will among mankind. . . . But future historians will, I think, say that the official pronouncements of the Anglican Church did not go beyond public opinion at those moments of the war and peace when a courageous humanitarianism would have had most effect. The policy of the British government during the election of December, 1918, and, in consequence, during the peace negotiations of the following months, will some day generally be thought of as a disaster to mankind. After the signature of the armistice, and before that policy had been declared, Professor Deissmann of Berlin forwarded, through the Archbishop of Upsala, an appeal to the Christian leaders whom I know in the belligerent countries to use all their influence so that the approaching peace may not contain the seed of new universal catastrophes, and the Archbishop of Canterbury sent his reply to the English newspapers. It was a moment when a single word of kindness or even pity might have done incalculable good. But Lord Northcliffe's *Evening News*, which published the Archbishop's reply in full, rightly headed it as a stern rebuke."

Graham Wallas, *Our Social Heritage*, Yale University Press, 1921, pp. 261-262.

A more balanced view as to the complex issues which were at stake in the

World War is expressed in the following:

"Life does not always present us with a choice between good and evil. Far more often we are required to choose between a greater and a lesser evil. The most familiar example of such a choice of evils is war. If war always represented the self-assertive, and peace the self-sacrificing principle, one could confidently require of the Christian that he be always a man of peace; but in experience this proves not to be the case. To fight for oneself is one thing; to fight for others quite another; to fight as an assertion of the fundamental principles of liberty and justice, which refusal to fight would imperil, another thing still. There is no doubt that to multitudes in the late war the issue presented itself in the latter form. War seemed to them so great an evil that it was hardly possible to conceive a greater. Yet a time had come when to refrain from fighting would involve them in a worse evil still, and so with a clear conscience they gave themselves to the service of their country and believed that in so acting they were serving Christ as well."

William Adams Brown, *The Church in America*, Macmillan, 1922, p. 161.

b. *The Federal Council of the Churches and "Politics."*

An illuminating illustration drawn from the normal and everyday life of the churches is found in recent attacks which have been made upon the Federal Council for so-called "mixing in politics." The most recent of these is the charge made by a Representative in Congress, quoting certain sensational magazine articles, that "the Federal Council of the Churches is attempting to control affairs of the civil government and is continually adding to its program undertakings distinctly non-religious in nature and outside of the mission of the Church as most members see it." A similar incident which drew forth extensive discussion was the pro-

test made by Congressman George H. Tinkham in February, 1924, against the action of the Federal Council of the Churches in urging a more considerate method of dealing with the Japanese in the problem of immigration. The Administrative Committee of the Federal Council had expressed the view that the existing treaty with Japan should not be cancelled without friendly conference and that any substitute measure with regard to Japanese immigration should be worked out in a considerate and undiscriminatory way. When this point of view was conveyed in a letter to the members of Congress, Congressman Tinkham replied:

"It is with resentment and indignation that I read your communication of February 9 in which you, representing your organization, presume to advise me in relation to a *purely secular matter*, namely, the House Immigration Bill, H. R. 6540.

"It is one of the fundamental principles of the American Government preceding the adoption of the Constitution and embodied in that instrument that there shall be in the United States complete separation of the Church and the State as religious and political entities, and that there shall be no interference one with the other. The action of certain Churches, of certain denominations . . . in passing resolutions in relation to legislation of a secular character . . . is indefensible. It is my settled opinion that some of the great lawlessness and actual crime in this country today is directly caused by the loss of respect for the Church and its teachings on the part of the people, because Churches abandoning spiritual affairs and direction have become quasi-political institutions."

To this criticism the officers of the Federal Council of the Churches replied in part as follows, interpreting their conception of what the churches desire the Federal Council to do in connection with problems of this character:

"Is not the real question as to the content of the term 'secular'? The Federal Council does not consider any question involving principles of right and justice as being secular. Such questions are regarded as moral and therefore inherently religious and coming under Christian ethics. The measure in question surely involves questions of right and justice.

"The Federal Council was constituted by its denominational bodies with this purpose, as stated in the constitution adopted by all those bodies separately, 'to secure a large combined influence for the Churches of Christ in *all matters* affecting the *moral and social* condition of the people, so as to promote the application of the law of Christ in *every relation of human life*.' To claim that a church body has no right to protest against an injustice just because it is legislative, would be to nullify the constitution of the Federal Council. It is the very separation of Church and State that makes it possible to make such protest freely.

"As I get the trend of public opinion, it means that Christianity is to be applied more and more to these great public moral questions, rather than to remain in vague abstractions. Many of the people feel that the weakness of the Church has been because it did not exert its influence more directly in affairs of social brotherhood. What is the use of proclaiming justice unless you can apply it to concrete cases?

"The people in the churches are rapidly coming to look at all public affairs as matters of Christian ethics. The present problem of immigration, so far as it affects our attitude toward other peoples, is no exception. The leaders of the Church are tired of preaching justice in theory and closing their eyes to injustice in practice. If an act of Congress violates a treaty, whether in letter or spirit, it is an injustice. If it treats a treaty or any agreement like a 'scrap of paper' it follows the bad example of a nation now suffering from doing so. If, then, this

was the view of the Administrative Committee (of the Federal Council of the Churches), would you want them to hesitate to say so? Even if you disagree with their interpretation, you surely would want them to express their judgment from the point of view of the Christian principles to which they are committed. In any event, surely Christian ethics are not left entirely to be determined by Congress."

Commenting on this incident, the *Federal Council Bulletin* subsequently said editorially:

"The correspondence brings into sharp focus the whole question of the relation of Church and State. It should be borne in mind that the action of the Federal Council was carefully confined to the realm of the moral principles which seemed to the Administrative Committee to be at stake in the proposed legislation. There was no disposition whatever to pass judgment or give advice upon any technical aspects of the legislative proposal. The clear-cut issue which the Federal Council raised was whether it would be a Christian thing for the Government of the United States to terminate arbitrarily an agreement with Japan without friendly conference. The Administrative Committee of the Federal Council was in effect taking the position that all the Church's talk about international morality and brotherhood would be rendered sterile if it were to acquiesce silently in a proposal which would give needless affront to another nation and practically regard a treaty as a scrap of paper.

"It is no new thing for the churches to express their judgment as to legislative issues in which moral or religious questions are at stake. They have long been ardent in their support of the prohibition

of the liquor traffic and the protection of Sunday by proper legislation. During the war, all of the denominations sought legislation which would permit the appointment of an adequate number of chaplains to minister to the religious needs of the men in the Army and Navy. Surely the churches cannot concern themselves with such questions as these and at the same time hold themselves aloof from other issues in which human rights and justice to other people are clearly involved.

"The real question concerns the *kind* of activity in which the churches may properly engage with regard to questions that involve legislation. That the churches should sedulously refrain from 'lobbying' or from any attempt to coerce legislators by organizing the voting strength of their districts for or against them goes without saying. That the Church has not only the right, but the duty, to educate public opinion concerning the Christian principles that are at stake in legislative proposals should be equally clear to all who are deeply concerned about the moulding of all human life according to the mind of Christ. Such efforts are an essential part of the responsibility of the Church as the teacher of the Christian religion.

"In the words of a recent Episcopal Conference at Atlantic City, presided over by Bishop Brent, 'The business of the Church embraces the whole scope of life, and, inasmuch as legislation registers the focusing and formulation of public opinion with respect to social needs, it is the business of the Church to see to it that, as far as it has influence, such legislation should have a Christian soul.'

(See *Federal Council Bulletin*, March-April, 1924, p. 30.)

ATTITUDES OF THE CHURCHES AS TO THE RESPECTIVE SPHERES OF CHURCH AND STATE IN THE MATTER OF RELI- GIOUS EDUCATION

GERALD BIRNEY SMITH*

In planning source material to be studied in preparation for the coming convention of the Religious Education Association, it was thought to be important to ascertain just how the various religious bodies in this country feel as to the responsibility of the state in education, and what they think should be the relation between what the state does and what the churches do.

It proved to be very difficult to obtain what might be regarded as official statements from most of the Protestant denominations. Letters addressed to persons who would be in a position to know where such utterances might be found frequently brought the information that the denomination had not really concerned itself seriously with the problem. The statements here presented are admittedly very imperfect; but they contain all that could be obtained without a prohibitive amount of independent research. It is to be hoped that these utterances will give a glimpse of current opinions, and that they may serve to stimulate further endeavors to gather materials and interpret an important phase in the development of American religious thinking.

It is to be noted that two religious bodies, the Catholics and the Jews, have very clearly formulated policies.

The Catholics are primarily conscious of a Church which is superior to any particular national life, and which is so much older than the United States that our particular political problems seem small in perspective. The Catholic naturally depends on the age-old, divinely

established, permanent Church for the guidance of human life, rather than on the more or less ephemeral secular government, which under a democratic regime may easily be somewhat fickle in its policies. The Church, therefore, must assume responsibility for teaching all that ought to be known by men in order to be prepared for eternal life. There is an abundance of material, easily obtainable, setting forth the Catholic position.

The other source of clearly formulated convictions is found in Jewish utterances. Here we have a religious body conscious of being a minority group, hearing constantly the assertion that this country is a "Christian nation." Naturally this group is on its guard against possible governmental curtailment of its religious rights. The history of persecution in other lands has also its inevitable effect on the Jewish consciousness. We find, then, that Jews believe that they must assume entire responsibility for proper religious education of their children; and they are distrustful of any attempts to give to the state any authority to promote distinctively religious attitudes.

Protestant denominations generally have a very different background for their thinking. They usually take for granted the situation as it exists in this country. They assume that there will be autonomous religious bodies within a free state which guarantees religious rights equally to all. Some of them, like the Presbyterian Church, reflect the theological point of view which Calvinism established in Great Britain and America. It is assumed that knowledge of the Bible is the ultimate source of morality in both private and public life. The state is thus urged to make a place for the reading of

*Professor in the Divinity School, the University of Chicago. The material for this article was assembled by Mr. Forrest E. Witcraft and Mr. Bernard E. Weland, Fellows in the Department of Christian Theology.

the Bible, but without sectarian teaching. Most denominations are apparently ready to cooperate heartily with any plans for enlarging the place of religious instruction in public schools if these plans are compatible with the good will of all Protestant Christians.

THE ROMAN CATHOLIC CHURCH

I. The General Presuppositions of Catholic Theory and Practice

- (1) *All duties and rights are derived from God. Hence a theological explanation of morals is presupposed.*

"All rights and duties on earth come ultimately from God through the Divine Law, either natural or positive. . . . The state is a natural institution, whose powers, therefore, come from the natural law and are determined by the natural purpose of the state *plus* whatever limitation God has, because of qualifications in the last end of man, ordained in the Divine Positive Law. The Church is a positive institution of Christ the Son of God, whose powers, therefore, are derived from the Divine Positive Law and are determined by the nature of the purpose He has assigned to it, plus whatever further concession He has made to facilitate the accomplishment of that purpose." (*Catholic Encyclopedia*, vol. 14, page 250.)

"Every civilized community must have a ruling authority, and this authority, no less than society itself, has its source in nature; and has consequently God for its author. Hence it follows that all public power must proceed from God. For God alone is the true and supreme Lord of the world. Everything, without exception, must be subject to Him, and must serve Him, so that whosoever holds the right to govern, holds it from one sole and single source, namely from God, the Sovereign Ruler of all. *There is no power but from God.*" (Pope Leo XIII, Encyclical letter, *The Christian Constitution of States*,

(*Immortale Dei*), issued November 1, 1885.)

- (2) *The eternal destiny of man is the supreme end by which all projects are to be judged.*

"Man has one ultimate purpose of existence, eternal happiness in a future life, but a two-fold proximate purpose, one to earn his title to eternal happiness, the other to attain to a measure of temporal happiness consistent with the prior proximate purpose." (*Catholic Encyclopedia*, vol. 14, page 250.)

"The end of man, however, is to know God, to love Him and to serve Him, and thereby attain to perfect and unending happiness. . . . But perfect happiness is unattainable in the present life, if for no other reason, at least for this, that inexorable death puts an early end to all earthly happiness. There is reserved for man a better life, if he freely chooses to glorify God here on earth. . . . Only from the viewpoint of eternity do this earthly life and the moral order acquire their proper significance and value." (*Catholic Encyclopedia*, vol. 5, page 561.)

- (3) *Any educational or political system which neglects or denies these fundamental theological principles is inadequate.*

"Religion being the supreme coordinating principle in education, as it is in life, if the so-called secular branches of knowledge are taught without reference to religion, the church feels that an educational mistake is being made, that the one thing necessary is being excluded to the detriment of education itself." (*Catholic Encyclopedia*, vol. 13, pages 554-5.)

"Since, then, no one is allowed to be remiss in the service due to God, and since the chief duty of all men is to cling to religion in both its teaching and practice—not such religion as they may have a preference for, but the religion which God enjoins, and which certain and most clear marks show to be the only one true religion—it is a public crime to act as though there were no God. So, too, it is

a sin in the state not to have a care for religion, as a something beyond its scope, or as to no practical benefit; or out of many forms of religion to adopt that one which chimes in with the fancy; for we are bound absolutely to worship God in that way which He has shown to be His will." (Pope Leo XIII, Encyclical letter, *The Christian Constitution of States*, (*Immortal Dei*).)

"Hence the state is guilty of tyrannical usurpation against the Church, when it compels parents to send their children to neutral or mixed schools, condemned by the church as hurtful to faith and morals. With certain restrictions Catholic parents are allowed to avail themselves of such schools, though they are solemnly exhorted everywhere to build and maintain parochial schools, where knowledge of religion and knowledge of letters keep equal pace together." (Hill, *Ethics Special and General*, page 350.)

"We deny the right of the civil government to educate, for education is a function of the spiritual society, as much so as preaching or the administration of the sacraments. . . . We deny the competency of the state to educate even for its own order, its right to establish purely secular schools, from which all religion is excluded . . . but we do not deny, we assert rather, its right to establish public schools under the internal control and management of the spiritual society, and to exact that a certain amount of secular instruction be given along with the religious education that society gives." (Burns, J. A., *Catholic School System in the United States*, pages 223-4.)

II. The Catholic Theory of Education

- (1) *The family is divinely established with primary responsibility for the well-being and education of children.*

"In the home with its limited sphere but intimate relations, the parent has both the right and the duty to educate his chil-

dren; and he has both, not by any concession from an earthly power, but in virtue of a divine ordinance. Parenthood, because it means cooperation with God's design for the perpetuation of human kind, involves responsibility, and therefore implies a corresponding right to prepare for complete living those whom the parent brings into the world." (*Excerpt from the Pastoral Letter of the Archbishops and Bishops of the United States Assembled in Conference, September, 1919. Education Bulletins, No. 1, page 7.*)

"A family, no less than a state is . . . a true society, governed by a power within its sphere, that is to say, by the father. Provided, therefore, the limits that are prescribed by the very purpose for which it exists be not transgressed, the family has equal rights with the state in the choice and pursuit of the things needful to its preservation and its just liberty. We say at least equal right, for inasmuch as the domestic household is antecedent as well in idea as in fact, to the gathering of men into a community, the family must necessarily have rights and duties which are prior to those of the community and founded more immediately in nature. The contention, then, that civil government should at its option intrude into and exercise intimate control over the family and the household, is a great and pernicious error." (Pope Leo XIII, *Great Encyclical Letters*, (*Rerum Novarum*), page 215.)

"Upon the parent, therefore, devolves the right and the duty of educating. His responsibility is prior to that of the state, whose province is simply to encourage and aid education. . . . In the order of nature the parent's responsibility is prior also to that of the spiritual society. In the supernatural order the Church has, of course, supreme authority to teach directly religious and moral truth." (Burns, J. A., *Catholic School System in the United States*, pages 224-5.)

"In opposition to the view that responsi-

bility for the education of the child pertains primarily to the state the teaching of Catholics has been that the right and duty of educating belongs primarily to the parent; and, since education in the proper sense of the word is essentially a spiritual function, the control of the education of her own children rests ultimately with the Church." (Burns, J. A., *Catholic School System in the United States*, page 222.)

- (2) *The Church is divinely authorized to teach the spiritual truths essential to salvation.*

"The office of the Church instituted by Christ is to teach all nations, teaching them to observe whatsoever He commanded. This commission authorizes the Church to teach the truth of salvation to every human being, whether adult or child, rich or poor, private citizen or public official." (*Excerpt from the Pastoral Letter of the Archbishops and Bishops of the United States Assembled in Conference, September, 1919. Education Bulletin No. 1, page 6.*)

"Primarily she (the Christian Church) was instituted to dispense the means of salvation, and to teach the truths which are necessary to salvation. . . . Truths which are not of their nature spiritual, truths of science, of history, matters of culture, in a word, profane learning—these do not belong intrinsically to the program of the Church's teaching. Nevertheless they enter into her work by force of circumstances, when, namely, the Christian youth cannot attain a knowledge of them without incurring grave danger to faith or morals." (*Catholic Encyclopedia*, vol. 13, pages 554-5.)

"The Church in our country is obliged, for the sake of principle, to maintain a system of education distinct and separate from other systems. It is supported by the voluntary contributions of Catholics who, at the same time, contribute as required by law to the maintenance of the public schools." (*Excerpt from the Pastoral Letter of the Archbishops and*

Bishops of United States Assembled in Conference, September, 1919. Education Bulletins, No. 1, page 4.)

- (3) *The state is the divinely appointed agency for promoting men's temporal welfare.*

"All rights and duties on earth come ultimately from God through the Divine Law, either natural or positive. . . . The state is a natural institution whose powers, therefore, come from the natural law and are determined by the natural purpose of the state plus whatever limitation God has, because of the last end of man, ordained in the Divine Positive Law. . . . The goal of the state is the temporal happiness of man, and its proximate purpose the preservation of external juridical order and the provision of a reasonable abundance of means of human development in the interests of the citizens and their posterity." (*Catholic Encyclopedia*, vol. 14, pages 250-1.)

"As the public welfare is largely dependent upon the intelligence of the citizen, the state has a vital concern in education. This is implied in the original purpose of our government which, as set forth in the preamble to the Constitution, is 'to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity.'

"In accordance with these purposes, the state has a right to insist that its citizens shall be educated. It should encourage among the people such a love of learning that they will take the initiative and, without constraint, provide for the education of their children. Should they through negligence or lack of means fail to do so, the state has the right to establish schools and take other legitimate means to safeguard its vital interests against the dangers that result from ignorance. In particular, it has both the right and the duty to exclude the teaching of doctrines which aim at the sub-

version of law and order and therefore at the destruction of the state itself.

"The state is competent to do these things because its essential function is to promote the general welfare." (*Excerpt from the Pastoral Letter of the Archbishops and Bishops of the United States Assembled in Conference, September, 1919. Education Bulletins, No. 1.*)

III. The Relation of Church and State

(1) *The Catholic Church recognizes the rights of non-Catholics to have non-Catholic schools.*

"We Catholics are not quarreling with the (state) schools thus existing. We realize that in this country wherein our fellow citizens, Catholic, Protestant, Jew, agnostic or infidel, are entitled to equal rights, it would be unfair and contrary to the established and salutary principles of our government, that any religious creed or dogma should be taught in the public schools which would be offensive to any citizen of the Republic. We recognize the right of freedom of conscience and have no wish to aid in (but repudiate as un-American) any attempt to coerce or control that right, whether connected with the school system or with any other feature of national, civic, or religious life. We, however, are firmly convinced that religious training cannot and should not be divorced from the education of youth. How in the last analysis, this union is best to be effected that all the children of the land may share in the boon attainable by the teaching of religious principles with secular education, is yet to be determined." (Reid, Ambrose B., *Catholic Education Association, Bulletin for November, 1912*, page 95.)

(2) *It is necessary, however, for the Catholic Church to maintain its own schools if Catholic religion is to be taught effectively.*

"He (Bishop Hughes) maintained that the Catholic creed had, in the nature of things, to be taught in its entirety, in

order to be taught effectively. It was not so with the Protestant creeds. . . . It was essential that the Catholic religion should be taught to Catholic children in the school; and since this was impossible in the public schools as constituted at the time, it was imperative for Catholics to establish schools of their own. . . . This is still substantially the attitude of Catholics toward the public schools and the non-Catholic colleges." (Burns, J. A., *Catholic Education*, pages 15-16.)

(3) *While both Church and state have a function in education, the religious phase is the more important; hence the Church must assume a primary place in education.*

"The work of education begins normally in the home; but it is, for obvious reasons, continued in institutions where other teachers stand in place of the parents. . . . Since the school, moreover, is so largely responsible for the intellectual and moral formation of those who will later, as members of society, be useful or harmful, there is evidently needed some higher education than that of the individual teacher, in order that the purpose of education may be realized. Both the Church and the state, therefore, have interests to safeguard; each in its own sphere must exercise its authority, if education is to strive for the true ideal through the best content and by the soundest methods. . . . A mere recital of facts is of little avail unless certain fundamental principles be kept in view, and unless the fact of Christian revelation be given its due importance. It is needful, then, to distinguish the constant elements in education from those that are variable; the former including man's nature, destiny and relation to God, the latter all those changes in theory, practice and organization which affect the actual conduct of educational work." (*Catholic Encyclopedia*, vol. 5, pages 295-6.)

"There is no parallel argument to give the state indirectly jurisdiction over the

Church in matters purely temporal, and therefore of the state's sole competency. The Church is universal and cannot be a member or subject of any particular state. Even were there but one universal state in the world, the Church could not be a member thereof, for its members are not citizens of the state to the extent that in every capacity they must submit their activities for the purpose of the state, particularly not the activities concerned with the higher purpose of eternal life." (*Catholic Encyclopedia*, vol. 14, page 253.)

"The state, then, exists to help man to temporal happiness, the Church, to eternal. Of these two purposes the latter is more ultimate, man's greater good, while the former is not necessary for the acquisition of the latter. The dominating proximate purpose of man must be to earn his title to eternal salvation: for that, if needs be, he must rationally sacrifice his temporal happiness. It is clear, therefore, that the purpose of the Church is higher in the order of the Divine Providence and of righteous human endeavor than that of the state. Hence, in a case of direct collision of the two, God's will and man's need require that the guardian of the lower purpose should yield. Likewise the argument for the extension of the powers of the higher society in a measure into the domain of the lower will not hold for such extension from the lower into the higher." (*Catholic Encyclopedia*, vol. 14, page 251.)

THE PROTESTANT EPISCOPAL CHURCH

I. General Presuppositions

- (1) *The American conception of a free state, within which are many religious bodies, each with as primary rights as the others, is affirmed. The responsibility of the Protestant Episcopal Church is thus conceived in terms of the promotion of a strong and effective church within a free state.*

"But when in the course of Divine Province, these American states became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the different denominations of Christians in these states were left at full and equal liberty to model and organize their respective churches, and forms of worship, and discipline, in such manner as they might judge most convenient for their future prosperity; consistent with the constitution and laws of their country." (Preface to the *Book of Common Prayer*.)

- (2) *Secular education, having lost the religious note, as it is losing it, is a peril to the nation.*

"For years until very recently, the curricula of our public schools have been slowly weakened in their emphasis on the humanities, with a developing antagonism to all forms of religious instruction.

"What does this condition connote?

"It imperils the safety of the nation because no nation can exist without a moral and spiritual life. On this basis our nation was founded.

"It threatens the future of the Church by depleting both its leadership and membership." (*The Story of the Program, 1923-5. Official Publication of the National Council of the Protestant Episcopal Church, page 244.*)

- (3) *The lack of adequate moral instruction is not the fault of the public school.*

"A writer commenting on American development recently said: It is always a race between education and catastrophe, and the race is not being won by the forces of decency.

"The losing of this race cannot be blamed upon the public schools which are doing their work with courageous efficiency, and they would be facing an impossible task were the demand made that they should teach morals, save as a by-product of the curricula. The school's only avenue for teaching these is the chance influence of the teacher in the

classroom. The challenge for teaching the young morality and religion is to the home and the church direct. Neither the home nor the church can evade the responsibility of making possible for our children such a life of vigorous experiences as will quicken in them religious and moral attitudes and habits." (*The Story of the Program*, 1923-25. Official Publication of the National Council of the Protestant Episcopal Church, pages 267-8.)

- (4) *Our desperate need is for some means of adding adequate religious instruction to our system of education.*

"Religious liberty" in America has produced a unique result, we have a complete system of public instruction in which religion has no place because of the error in the minds of too large a part of the American public that a man can be well educated and still know nothing about religion. In founding this nation our forefathers recognized just the reverse because they clearly set forth that a 'democracy cannot long endure unless upheld by a moral and religious people.' The tragic need of our educational system today is to find some means of putting into the lives of the children those compelling religious and moral convictions by which alone a proper life integrity can be sustained and the irresponsible and feverish restlessness of the rising generation be steadied and rightly directed. . . ." (*The Story of the Program*, 1923-25. Official Publication of the National Council of the Protestant Episcopal Church, page 258.)

II. Agencies of Education

A. THE HOME

The home is the primary agency of Christian culture.

"It has been said that 'no country is strong where the home life is despised.' Church and state are built on the family; where the family is safe, they are safe. Therefore we must concentrate upon the one essential thing: making the home

Christian, believing that thereby most economic problems will in time be solved." (*The General Church Program*, page 243. A publication of the National Council of the Protestant Episcopal Church, 1925.)

"... the home must recognize its responsibility for giving religious training in the home itself and also securing the help of all the agencies that are prepared to assist the home in this important need of childhood. . . . It should begin the prayer life of the child. The prayerless home fosters a prayerless life. Where faith is not found in the adolescent child, the home has failed and stands convicted of neglect." (*Week Day Religious Instruction*. Pamphlet by The National Council of the Protestant Episcopal Church, page 6.)

B. THE CHURCH

- (1) *The church is entrusted with the nurture of her children.*

Prayer for religious education: "Almighty God, our Heavenly Father, who hast committed to thy Holy Church the care and nurture of thy children: Enlighten with thy wisdom those who teach and those who learn: that, rejoicing in the knowledge of thy truth, they may worship thee and serve thee from generation to generation: through Jesus Christ our Lord. AMEN." (*The Story of the Program*, 1923-25. Official Publication of the National Council of the Protestant Episcopal Church, page 42.)

"The Church must . . . reorganize the church school so as to enlarge its teaching function, begun on Sunday and continued during the week. This week day church school calls for a clergyman with a vision of the church school's possibilities and alive to the seriousness of the problem. It means a clear and definite program for all sessions, a properly trained or trainable teaching force, and suitable housing facilities. . . . The things of God and His Church must be presented with the same efficiency and with double the sincerity which secular studies in the public school demand and receive. (*Week Day Re-*

ligious Instruction. Pamphlet by The National Council of the Protestant Episcopal Church, page 7-8.)

- (2) *The problem of spiritual illiteracy, created by the present system of secular education is the problem of the church.*

"This puts it squarely up to the church to meet the problem of 'spiritual illiteracy.'" (*Church Ideals in Education*, page 244. A publication by the General Board of Education, 1916.)

"It is because the church and Christian parents have failed to give the religious training that they ought to have given that the demand is made for such instruction in the public schools. With anxiety, it seems sometimes almost with desperation, they ask that the state shall do what the church has failed to do. The state cannot do what they ask, but the church can. With renewed zeal and the best educational methods she must supply the religious instruction that the state and its schools can not give." (*The Churchman*, the Episcopal Paper.)

C. THE STATE

The state cannot give religious instruction.

"Our religious differences make it impossible for the public school to give instruction in religion in the public school buildings or to expend public money for the same. However, in this case as in all other cases where a vital interest of the child emerges, to which neither the home nor the school effectually minister, they should cooperate with the agencies that can do this work effectively. Such cooperation is therefore strictly within the letter and spirit of the law and within the discretionary power of the local school authorities." (*Week Day Religious Instruction.* Pamphlet by The National Council of the Protestant Episcopal Church, page 11.)

"We must acquit the school then of the responsibility of the child's moral training, because we have not given it the tools to make such training possible. We have been forced to secularize the

schools and neutral in religion they must remain. Some other agency then must stand in the breach and do this work. Should we not better face the problem of Christian nurture for children as a challenge to the home and the church and recognize that morals are a product of definite sturdy religious convictions and deep religious experiences and are acquired in no uncertain way." (*Week Day Religious Instruction.* Pamphlet by The National Council of the Protestant Episcopal Church, page 15-16.)

III. Relations of Church and State

- (1) *Church and state cannot go back to a former stage when all education included religion. They must go forward to cooperation in which each is recognized as having a definite share in the total task of education.*

"There is little use trying to fight our way back again to that first situation. The mixture of races and religions in these United States has made it impossible. Earnest and sincere as are the beliefs of those who advocate the reading of the Bible in the public schools, it is becoming increasingly clear that, even if we could agree upon the portions so to be read, that reading in itself could be no substitute for religious instruction, nor make 'godly' the schools which have, quite unjustly, been called 'godless.' It would not be a valid recognition of the important part which religion should play in all true education.

"We cannot go backward in this matter. We must go forward to a higher unity in which the public school will have its part, and the organized forms of religion shall have their part, each recognized by the other, in a larger whole which shall deserve the name education because it deals with the whole man, and does not stop short of that part of him which is most vital both for time and eternity. We seem to be approaching such a mutual recognition today. Some would like to call it cooperation, while others are too sternly conscientious to impute

even this motive to a law-abiding public school." (*The General Church Program*, 1926-28, page 229 ff. An Official Publication of the National Council, 1925.)

"The public school and the church school, both extensions of the home, must cooperate in giving to the state a more righteous citizenship. Some way must be found to enter the business time of the child and interest him seriously and actively in religion. . . . To ask school time and fail to meet our own challenge by insisting upon standards of proper building equipment, teaching efficiency and consecration, comprehensiveness of curriculum, to say nothing of a proper religious and devotional atmosphere, is to add another failure for religion which would be distressing. To fail the public school which has turned to us with hope and confidence, means to lose their support for a generation. . . . To fail the children of this age means to retard for a century the onward and upward progress of the Kingdom of God." (*Church Ideals in Education*, page 115. Published by the General Board of Religious Education, 1916.)

"It is clearly evident that our forefathers intended that state and church should never be united. It is equally clear that they intended, and no statutes or legal enactments have changed this intention, that this should be a 'religious nation' in which the American principle of religious liberty should be preserved. This religious liberty protects on the one hand the right to non-adherents, and on the other the avoiding of spending of public money for or discriminating between denominations, or according one denomination undue advantage over another." (*Week Day Religious Instruction*. Pamphlet by The National Council of the Protestant Episcopal Church, page 11.)

"We want no interference of the state in education by the church, and no interference by the church in education by the state. . . . To opponents of the American system we would say in chal-

lenge and to its friends in warning: Hands off the public schools." (*The Churchman*, May 12, 1906. Quoted by G. U. Wenner, "Religious Education and the Public School," page 146 f.)

PRESBYTERIANS

I. Presuppositions

- (1) *The state is an autonomous and divine institution existing and operating in its own right, just as much as is the church.*

"Presbyterians believe . . . that the state is a divine institution as well as the church; that obedience to rightful civil authority is obedience to God. And that in both church and state the family is the main source and safeguard of true prosperity." (*Manual of Presbyterian Law*, page 35.)

"God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good: and, to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers." (C. F. ch. xxiii, Pl.) "It is the duty of people to pray for magistrates, to honor their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake." (C. F. ch. xxiii P. 4.) (*Manual of Presbyterian Law*, page 44.)

- (2) *The Bible is the sole ultimate source of moral education.*

"The Reformation unchained the Bible. It dethroned councils and Vaticans. Whatever help or illumination may be in Christian consciousness or cultivated scholasticism or ordained priesthood, the supreme unquestionable authority in all matters of faith or morals is the Word of God. It is the dominant authority in the soul of the Christian, the one textbook of the church, and the supreme study of the minister. This authority should be emphasized. The formula of Chillingworth continues to be the expression of our faith: 'The Bible, the whole

Bible, and nothing but the Bible is the religion of Protestants! The open Bible is the chart of our American civilization. Its ethics are our efficient protection for public virtue." (*Overture No. 700, General Assembly Minutes, 1914, page 217.*)

II. Agencies of Education

A. THE HOME.

- (1) *Religious education in the home is indispensable.*

"We should not forget the emphasis put upon religious education in our standards. They provide 'that parents are to be required to teach their children to read the Word of God, and to instruct them in the principles of our holy religion, as contained in the Scriptures of the Old and New Testament,' an excellent summary of which we have in the Confession of Faith of this church, and in the Larger and Shorter Catechisms of the Westminster Assembly, which are to be recommended to them, as adopted by this church, for their directions and assistance in the discharge of this important duty." (*Directory of Worship, chap. 8, section 4.*)

"That inasmuch as the advantages of the Sabbath-school may, in some cases, be the occasion of remissness in the important duty of family instruction, it be and hereby is earnestly recommended to heads of families not to relax in their personal religious efforts at home, and in the domestic circle; but that they abound more and more in the use of all appropriate means, to promote sound knowledge and experimental piety, in every member of their households." (*Minutes of General Assembly, 1830 pages 303-4.*)

B. THE STATE.

- (1) *The Bible should be recognized and used in the public schools as the "best instrument to impart moral instruction and training."*

"It has been largely eliminated from our public schools, and our successive generations have lost its training for a citizenship of integrity and patriotism.

It should be reinstated in its place in the instruction of the common school." (*Minutes of the General Assembly, 1914, page 217.*)

"This Assembly expresses its regret that confusion should have been introduced into the practice regarding the use of the Bible in our public schools, by reason of the inconsistent decisions by the Courts and the varying interpretations given by school authorities in different places of practically the same constitutional and statutory provisions, and the Assembly advises the officers and people of the churches of the (Presbyterian) Alliance in this country, that they should seek to exert a prudent Christian influence upon public sentiment in their respective localities upon this subject." (*Minutes of the General Assembly, 1904, page 180.*)

"This Assembly expresses its judgment that moral instruction and ethical training are necessary for good citizenship, and should have a place in our public-school system, and that this is possible without inculcating any denominational tenets; and further, expresses its judgment that the Bible is the very best instrument to impart this moral instruction and training, in connection with our public school." (*Minutes of the General Assembly, 1904, page 180.*)

"The General Assembly desires to express its deep conviction of the importance of the use of the Bible in the public schools, without note or comment, and its regret that in many cases efforts to exclude it have been successful, and we call the attention of the Presbytery in a special manner to the necessity of being alert and taking such action as may be needed to preserve the use of the Bible in public schools throughout the country." (*Minutes of the General Assembly, 1911, page 131.*)

"The General Assembly, appreciating the fundamental principle of the separation of the church and state in the economy of government and likewise the in-

estimable worth of the Bible in the education of our youth, for moral strength and obedience to law and order, does hereby state its conviction that the loss to true and noble citizenship, with the Bible divorced from our public school system, in some of the states of our Union, is incalculable; and, further, does hereby urge on the part of the church as a whole, the employment of all honorable means in petitioning legislature to enact laws and to secure amendments to state constitutions for the purpose, to create public sentiment favorable to such a course, to the end that a favorable atmosphere and legislation may be obtained, permitting as optional or otherwise, the reading of the Bible in public schools, or the recognition of the Bible, for study or otherwise, in the curricula of our educational institutions." (*Minutes of the General Assembly, 1914, page 146.*)

C. THE CHURCH.

(1) *Religious education is a vital interest of the church.*

"Resolved, 1. That the Assembly regard the religious education of youth as a subject of vital importance, identified with the most precious interests and hopes of the Christian Church." (*Minutes of the General Assembly, 1830, pages 303-4.*)

"Children, born within the pale of the visible church and dedicated to God in baptism, are under the inspection and government of the church, and are to be taught to read and repeat the catechism, the apostles' creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ." (*Directory of Worship, chap. 10, section 1.*)

"That churches be urged to organize themselves with a view to the discharge of their responsibilities in the Christian nurture of the children and youth, that they study means of making the Sunday school a more effectual school of religion, particularly by training adequately quali-

fied teachers, that they organize and maintain daily vacation Bible schools and week day schools for religious instruction, cooperating with our evangelical churches wherever advisable." (*Minutes of the General Assembly, 1920, page 132.*)

"That pastors be especially urged to be faithful in conducting communicant classes in connection with week day schools for religious instruction where such are in existence." (*Minutes of the General Assembly, 1920, page 133.*)

"Resolved, That although the particular manner of instruction and recitation in the congregations ought to be left to the discretion of their ministers and Sessions respectively, yet as some degree of uniformity is desirable in a business of so much magnitude, it is recommended as the most effectual means of promoting the knowledge of the Holy Scriptures, that in all our churches, classes be formed of the youth to recite the Scriptures in regular order; that the recitations, if convenient, be as often as once a week, and from two to five chapters appointed for each recitation." (*Minutes of the General Assembly, 1816, page 627.*)

In 1913, the General Assembly directed "that the board (of Christian education) be regarded and that it regard itself as preeminently an educational board, whose main function is the promotion of the nurture of the children and youth in Christian knowledge and life through all available agencies in the particular church. In consideration of this emphasis on its educational function the board should give its most earnest attention to the whole field of religious education, and should aim to increase the educational efficiency of the Sunday schools, young people's societies, the home, and all other agencies in the particular church. It should be the General Assembly's agent in this field of service." (*Minutes of the General Assembly, 1913, page 250.*)

CONGREGATIONALISTS

I. Presuppositions

- (1) *Insistence upon separation of church and state.*

"The principle of separation of church and state has been established in our democracy at great sacrifice. It must be preserved even at great cost to us." (*Report of Commission on Moral and Religious Education, 1921, page 19.*)

- (2) *Belief in the validity of secular education.*

"In the entire educational task of the nation, the state may well assume elementary, secondary, technical, vocational and professional education (except for the ministry), and schools for specialized research." (*Objective of the Congregational Foundation for Education, pages 4-5.*)

"Moreover it is ever more clear that America needs all the benefits of her public school system. This common meeting ground for the childhood of the country under teachers held to a common standard of training and efficiency is essential to our democracy." (*Report of Commission on Moral and Religious Education, 1921, page 18.*)

II. Agencies of Education

A. THE HOME.

The home is the first and most important agency of religious education.

"First and foremost of all the forces which touch and mould the life of the child are those of home and family. . . . The primacy of this function of the home in the religious training of the child cannot be overemphasized. No other agency can possibly take its place.

"No parent can evade this responsibility or assign it to the church or to any other agency. No wise Christian parent will desire to do so." (*Report of Commission on Moral and Religious Education, 1921, page 17.*)

B. THE STATE.

(See citations under Presuppositions.)

C. THE CHURCH.

Religious education is one of the most important functions of the church.

"Religious education is a primary function of the church and one of its chief responsibilities. This fact is so evident that we are sometimes inclined to take it for granted and let it go at that." (*Report of Commission on Moral and Religious Education, 1921, page 3.*)

"It is the duty of the church, therefore, to surround the child with a wholesome spiritual environment, infused with an atmosphere of joyous love toward God and man; to furnish opportunity for Christian experience in cooperative action, study and worship; through which he may acquire an increasing measure of self-control in conscious adjustment of self to God and to man." (*Report of Commission on Moral and Religious Education, 1921, page 4.*)

III. Relation of Church and State

- (1) *Regular religious education is essential. The public school system is too valuable to be abandoned. Therefore we must provide an adequate system of religious education to supplement the work of the public schools.*

"A broken half-hour once a week gives insufficient opportunity for teaching children anything. The week-day session for religious instruction is fast becoming recognized as a necessity, and an increasing number of churches are undertaking this work.

"Moreover it is ever more clear that America needs all the benefits of her public school system. This common meeting ground for the childhood of the country under teachers held to a common standard of training and efficiency is essential to our democracy. It is necessary, therefore, for the protection of this right of American children that we establish in every community the opportunity for the religious nurture of all children under the direction of the churches, as a supplement to their public education." (*Report of Commission on Moral and Religious Education, 1921, page 18.*)

- (2) *Week-day religious education is desirable and feasible, but must not violate the separation of church and state, by any appropriation of public property for sectarian use.*

"We want the boys and girls growing up in our churches to live their religion on the six other days of the week as well as on Sundays. If we are to accomplish this, religious teaching must go on continuously throughout the week. . . . Public school buildings have in some cases been used for classes in religion and public school teachers engaged, during the hour set aside for religious instruction, to teach these classes. Here is a matter which clearly does violate the principle of separation of church and state. This should always be avoided. We ought even at a great sacrifice to provide other nearby suitable classrooms and avoid consistently the use of public school buildings and for that same reason to employ other than public school teachers during public school hours.

"The question of public school credit for week-day classes is an open one. It should be realized from the first that only a part of the work which we all want to do in week-day classes can be thus credited." (Pamphlet on *Week-Day Religious Education*, Congregational Education Society, 1922.)

"The principle of separation of church and state has been established in our democracy at great sacrifice. It must be preserved even at great cost to us. We encourage the use of school buildings for all true community purposes. All gatherings which bring into a common assembly the people of the community irrespective of their faith, politics, or financial standing may legitimately be held in the community building, the public school. No others should. This excludes classes in religious education even though by common consent they be held by different church bodies in different rooms of the school building." (*Report of*

Commission on Moral and Religious Education, 1921, page 19.)

BAPTISTS

(Northern Baptist Convention)

I. Presuppositions

- (1) *Church and state must be entirely separate.*

"The state has no right to prescribe belief or to rule the church. There must be complete religious liberty so far as the state is concerned. The other side of the doctrine is that the church as such should not try to rule the state. The doctrine of the separation of church and state." (Report of Committee on Denominational Day, *Minutes of the Northern Baptist Convention, 1922, page 118.*)

- (2) *Religious education must be organized so as not to entangle church and state.*

"Our people should be encouraged to establish church week-day schools wherever possible. The effective coordination of these schools with the public school in the matter of credit for work done opens a new era in the religious instruction of our young people, but care must be taken to maintain our traditional position with reference to the separation of church and state." (Report of Committee on Resolutions, *Minutes of the Northern Baptist Convention, 1922, page 183.*)

"There is a growing conviction that the Christian element must not be lost from our American system of education. Yet one of the most perplexing problems is how to maintain this influence in a system which may in no way teach religion." (Report of the Board of Education, *Minutes of the Northern Baptist Convention, 1920, page 129.*)

- (3) *The Bible is the ultimate basis for morals as well as religion.*

"Whereas the Bible should be the basis of all law both moral and civil and the true standard for right living among all men, be it

Resolved: That we recommend that it be read in all our public schools, not for

sectarian purposes, but for conscience and character training, never more needed than now." (Report of Resolutions Committee, *Annual Report, Northern Baptist Convention, 1924*, page 250.)

"We favor the removal of the disability in certain states which prevents the reading of the Bible in public schools, and recommend such reading, without comment, as a helpful agency in the training of our young people in the principles and practices of morality." (Report of Committee on Resolutions, *Annual Report, Northern Baptist Convention, 1922*, page 183.)

II. Relation of Church and State

- (1) *Church and state should cooperate in the matter of week-day religious education.*

"Resolved that we ask boards of public school education to grant to churches that wish to engage in week-day religious education, at least one hour of public school time each week, for the religious instruction of public school children whose parents desire them to attend such schools." (Report of the Resolutions Committee, *Annual Report, Northern Baptist Convention, 1923*, page 245.)

(Inquiry concerning the position of the Southern Baptists brought information too late to be included in this report. The references are entirely to unofficial addresses and articles. In general the position of the Southern Baptists on this point would seem to be quite similar to that of Northern Baptists.)

DISCIPLES OF CHRIST

"For the past seven years this department (University Department) has carried on its work with the conviction that religion should be an effective part of education, and that, with the American principle of separation of church and state kept inviolate, there is a way by which it can be done. Let education remain the function of the state. Let it be agreed that the state must not provide

religion as a part of state education. But let it be understood and admitted by the state that it provides only part of education, that religion is also a vital part of education. Let the church also understand that it has a large responsibility in education, and provide a second system of schools alongside, cooperating with, and supplementing general education. Let the church provide actual schools in which religion shall be taught during the week, taught as many hours as necessary to give religion its proportionate place in the curriculum. Let the state recognize that these church provided subjects are as much a part of education as that provided by the state, and so release the children, cooperate and credit the courses in religion, that the church-taught classes will be effective and as well recognized as any other classes. It is our conviction that any program offered by the church that falls short of making religion a genuine part of the educational experience of the child, will never meet the needs of either education or religion. The satisfied assumption that church services, home influence, Sunday school, or anything else short of actual school work will give religion its rightful and necessary place in education is but to continue our present process of training our citizens to consider religion quite secondary. In fact, it is to admit that religion is not a part of education." (Joseph C. Todd, Secretary, The University Department of The Disciples of Christ, *Eleventh Annual Report of the Board of Education, Disciples of Christ*, November, 1926, page 25. Copied from this report.)

"The Disciples, in common with other religious bodies, simply 'grew up' like Topsy in this matter of education and it has only been in recent years that any attempt has been made to make clear definitions regarding church and state in matters of education." (From letter by H. O. Pritchard, Secretary, Board of Education of Disciples of Christ.)

LUTHERAN

I. Presuppositions

- (1) *The state is divinely ordained and antonomous, just as the church is.*

"... the Lutheran Church holds that it is not for the church as an organization to propose laws, or to turn aside from its work of preaching the Word of God to undertake the promotion of righteousness by the arm of the civil power. Civil government is of God's ordinance as truly as is the church; to each He has assigned its own proper work. The church may not intrude itself upon the domain of the state, precisely as the church cannot suffer the state to interfere with its internal affairs." (*Minutes of the Third Biennial Convention of The United Lutheran Church in America, 1922, page 80.*)

- (2) *The primary function of the church is the preaching of the Gospel and the administration of the sacraments.*

"Holding the preaching of the Gospel and the administration of the Sacraments to be the primary function of every church, we believe, etc. . . ." (*Minutes of the United Lutheran Church of America, 1920, page 97.*)

- (3) *All religious teaching must conform to the Scriptures.*

"Holding the following doctrines and principles, derived from the Holy Scriptures, to be fundamental to the Christian message, we propose them as a positive basis of practical cooperation among the Protestant churches. . . ."

"The authority of the prophetic and apostolic Scriptures of the Old and New Testaments, as the only rule and standard by which all doctrines and teachers are to be judged." (*Minutes of the United Lutheran Church of America, 1920, page 97.*)

II. Theory of Religious Education

- (1) *The Lutheran church should provide entirely for the religious education of its children.*

"We recognize the great value and ur-

gent need of week-day religious instruction and urge our congregations to establish their own week-day schools for religious instruction. In the establishment of these schools, while cooperation with others in making arrangements may be desirable, the Lutheran church desires to reserve to herself the actual instruction of her own children." (*Minutes of the Third Biennial Convention of The United Lutheran Church in America, 1922, page 72.*)

"Provision for the preparation of a course of study or curriculum for week-day religious education has been undertaken by the appointment of a committee for that purpose representing the Board of Education, the Sunday School Board and the Committee on Boys' Work. With the consent of the other two agencies this duty has been placed in the hands of the Sunday School Board." (*Minutes of the Second Biennial Convention of the United Lutheran Church in America, 1920, page 75.*)

"The object of the Parish and Church School Board shall be to develop and execute a system or systems of literature for use in the home; the parish and the church schools; to organize schools for week-day Christian training; to plan methods of school administration; to recommend books for the library; to outline programs for summer assemblies, Sunday school conventions and normals, and all festival occasions of the church; to prepare hymnals; to have oversight over and control of whatever pertains to the best interests of the parish and the church school. (*Minutes of the United Lutheran Church in America, 1920, page 297.*)

"The function of the board shall be to prosecute the work within its sphere and to prepare the system or systems of lessons for the religious training of the young in the Sunday Bible school, the week-day Bible training school, catechetical class, Christian kindergartens, daily vacation Bible school, teacher training, young people's societies, boys' and girls' organizations,

home studies in the Christian religion for parents and children, and such other efforts which the members of the church will be confirmed in their holy faith." (*Minutes of the United Lutheran Church in America*, 1920, page 505 ff.)

METHODIST EPISCOPAL CHURCH

"We are working out in the United States what . . . is destined to be the greatest system of public education the world has yet seen. That system is far from perfected. It still has many, and some grave defects, but it is rapidly coming to high efficiency, and it will be perfected by the genius of a great free, intelligent, and patriotic people.

" . . . the gravest defect is the failure, up to this time, to find a way for the proper conservation of the indispensable religious element in education. Our nation is, most properly, committed to the absolute separation of church and state. I hope we shall never recede from that position. There must be freedom of conscience in worship and no compulsion in religion. That is the divine plan and in this particular the American plan is parallel with the divine plan. But we have not solved the problem of how, on the basis of freedom and intelligent appreciation of intrinsic worth, we may secure the proper recognition of religion in our great system of education. . . .

" . . . What we need is not less religion but more vital religion, and everything that is going on in the world today is a plea for the position which Methodism has theoretically maintained from the beginning, however short it has come in its practical application of the theory. Culture and education without real vital religion . . . will disappoint men and nations.

"How are we to secure it?

"First, we have the public schools. We do not believe in the sectarian parochial school, either for our own or for any other communion . . . the preservation of the basal independence of the

public school system in America is of prime importance. We must recognize the responsibility of the parent for the child. We must protect the right of the parent to the natural guardianship of his offspring. We must recognize the right of that parent to train the child and direct his tendencies, so long as he does not do him bodily harm or debauch him. But it is in the public school that the child first awakens to the realization of the fact that the parent is not all. . . . The freedom of thought; the sense of personal responsibility inherent in true citizenship; the perfecting of the child's attitude toward society, toward government, and toward religion; the peculiar character of American ideals, the great breadth of American liberty, and many other such things are presented to the child in our public school system in a way that is superb. The more deeply one studies the more thoroughly one becomes convinced of the immensely valuable influence of these public schools.

"But what are we to do for the religious training of the child in the public schools? . . . if we use the avenues of approach properly, we are pretty well provided for: First, there is the home, and there should never be any diminution of the emphasis upon the responsibility of the home for the religious training of the child before the age of ten years. . . .

"Then there is the Sunday school. The effort in our day to perfect that organization and introduce the graded system of lessons, to provide competent and trained teachers, and to give the children an adequate comprehension of the Bible in modern fashion is one of the commanding movements of our day and should be carried to completion."

From an address by Corresponding Secretary Nicholson, "The State and the Church in American Education," before the Convention of Methodist Men, Boston, Mass., November 12, 1914. (Copied from *The Christian Student*. Vol. XV, November, 1914. No. 4, page 115, f.)

METHODIST EPISCOPAL CHURCH, SOUTH

I. Presuppositions

The public school system must be kept free from ecclesiastical influences.

"We stand second to none in our loyalty to the constitution and the established institutions of our country, chief among which is the American common school, established on non-sectarian principles by the separation of church and state. We deny absolutely the right or expediency of introducing religious instruction into the tax-supported school in the United States. We deny the principle that religious instruction, under any possible contingency, is a proper function of the American state, and brand all arguments and analogies drawn from the educational experience of European countries with a state church as false and misleading for this country. We deny that the common school is responsible for the moral and religious crisis in the country, and protest against the proposed introduction of religious instruction into the public schools as reactionary, un-American, unconstitutional, illegal, subversive of civil and religious liberty, and whether advocated wittingly or unwittingly of the vital principles involved, as inimical to the best interests of both church and state, and tending to increase rather than cure the ills of society. Such reactionary school legislation, we believe, would justly expose our honorable Board of Education and the citizens of the District of Columbia to the ridicule and contempt of leading educators and all fair-minded, liberty-loving American citizens the country over. . . .

"The constitution of the United States expressly forbids such sectarian teachings of religion and morals in the tax-supported school as is generally conceded to be necessary for complete moral character and American citizenship. The American common school was never designed to give complete preparation for American citizenship. No objection is made to the teaching of such a body of

commonly accepted principles of morality as might be agreed upon. But we oppose thrusting upon the common schools the extra burden of the home, the Sunday school, and the church, in addition to its legitimate work as a branch of the state, as confusing and destructive to all. Such an educational policy would be suicidal. . . ."

(From Petition to Board of Education by the Pastors of the Methodist Episcopal Church, South. Quoted in the *Central Conference of American Rabbis*, vol. 15, page 152-3.)

II. Theory of Education (As regards agencies)

A. THE FAMILY.

"We would not minimize in the slightest degree the duty and the responsibility of fathers and mothers to give to their children in the home the moral and religious training which is the proper heritage of every child. The willingness manifested by many parents to turn over this responsibility to the church and state is a crime, not only against the children whom they have brought into the world, but against the nation of which they are citizens." (*Report of Findings Committee*, Conference on Religious Education, Methodist Episcopal Church, South.)

B. THE CHURCH.

"Nor do we minimize the great responsibility of the church through its various distinctive agencies to give moral and religious training." (*Report of Findings Committee*, Conference on Religious Education, Methodist Episcopal Church, South.)

C. THE STATE.

"But we must recognize the fact that there are great masses of young people in the public schools who are receiving little, if any, moral and religious training, and that these must be reached in order to secure universal religious training.

"1. We believe that the moral and religious are equally as important elements of human nature as are the physical and the intellectual, and therefore the state should openly and positively recognize the

necessity of a thorough moral and religious training and should cooperate in securing such training as far as the constitutions and the laws of the several states of the nation will permit.

"2. We believe that the state should furnish moral instruction in every grade of public school work from the primary grades to the university." (*Report of Findings Committee, Conference on Religious Education, Methodist Episcopal Church, South.*)

III. Relation of State and Church in Education

"We believe that adequate religious instruction should be provided in every community by the churches acting harmoniously to meet the community needs, and that the state authorities should cooperate in every proper way to secure the attendance of public school children upon such private courses of religious instruction.

"We believe that this work is so vital to the national welfare that there should be hearty, effective cooperation between the various denominational agencies, local and general, and between the denominational and state agencies, local, state, and national, with the one great purpose that there shall be universal moral and religious training throughout the United States." (*Report of Findings Committee, Conference on Religious Education, Methodist Episcopal Church, South, July, 1923.*)

AMERICAN UNITARIAN ASSOCIATION

"... the typical Unitarian attitude, point of view, presumption, is for the complete and entire separation of church and state. . . . However, it is only fair to say that we hope that we are all open-minded and if we saw reasons for the state giving to the churches some of its school time for religious instruction and could feel that that instruction was worth while, I think we should have common sense in our attitude and would approve it." (Statement of Edwin Fairley,

Assistant Secretary, Department of Religious Education, American Unitarian Association.)

CHRISTIAN SCIENCE

"The Christian Science denomination has no formulated view of the relationship between church and state in regard to religious education. Nevertheless, Christian Scientists take the position that religious education is essentially the chief factor in human progress and individual welfare. Nothing else can furnish the incentive and direct the efforts by which all persons collectively and each person individually can achieve the highest possibilities.

"In the first instance, the responsibility for religious education rests upon parents, but what they are able to do in this regard depends largely upon what has been done and is being done by the different agencies of the church. Then too, if all parents were competent to teach religion to their children, every child and young person needs to get some of his religious instruction from other teachers than his parents, and needs to get it in a class with pupils from other homes. Only in such a place for discussion are the questions which are natural to youth likely to be freely asked and answered.

"In the conditions of today, the responsibility of the state for religious education is limited. It is limited by the constitutional separation of church from state; it is also limited by the differences of opinion which not only exist but need to be respected. For the present, the state cannot do much more than inculcate respect for religion and help to give all citizens a correct sense of its value. In the present situation, therefore, religious education must depend chiefly upon the church; that is, upon the printed and spoken instruction, the individual and collective practice, and the other agencies of religious teaching which are available to the church and for which it is chiefly responsible."

(Letter from the Christian Science Board of Directors, January 11, 1927.)

JEWISH VIEWS

I. Presuppositions

- (1) *Church and state must be absolutely separate in order to avoid sectarian influences in the public schools.*

"Modern Judaism, both Orthodox and Reform, particularly here in America, is absolutely and unqualifiedly opposed to any form of union of church and state. It stands for the complete separation of church and state in all matters, including all forms and phases of public education and specifically such questions as teaching of religion or reading of the Bible in the public schools." (From a letter by President Julian Morgenstern, Hebrew Union College.)

"Realizing the absolute necessity of separation between church and state, we fully agree with the President in emphatically condemning the introduction and retention of sectarianism in the public schools. While in the eyes of many the reading of Scriptures, singing of hymns, celebration of Christian holidays, do not appear detrimental to the free development of the religious nature of pupils, we cannot but see the dangers to which the countenancing of denominationalism may tend." (*Central Conference of American Rabbis*, vol. 14, page 120.)

"As American citizens, and in the name of American citizens of Jewish and non-Jewish persuasion, we must protest against the sectarianizing of our public schools. As profoundly as we respect the Christian creed, and as sacredly as we venerate the Bible, and as heartily as we approve the study of the Bible as literature in connection with the study of other classical literature, so strenuously must we oppose their introduction for religious purposes in institutions maintained by the commonwealth. Respectfully but emphatically we must say to all who would trespass upon our citizenship rights in public institutions: Have all the Christianity you wish, cherish it as much as you can, enthrone it in your church, but

keep it from our public schools. Let us be Protestants, or Catholics, agnostics or Jews in our churches or halls—in our public institutions, however, let us be Americans." (*Central Conference of American Rabbis*, vol. 14, page 32.)

"Being the spokesman of a religious minority, in a land founded upon the principle of the separation of church and state, a special obligation rests upon the Rabbi of this country to be vigilant watchman of the rights of conscience. In his character as a representative public man, it devolves upon him, particularly, to be on the lookout for encroachments upon the religious rights of the minority, and to call public attention thereto in no uncertain terms." (*Central Conference of American Rabbis*, vol. 14, page 238.)

"Too long have our children been obliged to listen in public schools supported by Jewish citizens, to Bible selections in which our people are scandalized. Too long have our public schools been used as training ground for the inculcation of hatred and prejudice against the Jew. Too long have our children been obliged, around Christmas time and Eastertide, to participate in distinctively Christian religious exercises, or, by abstaining, to invite the dislike of their teachers or the ostracism of their classmates." (*Central Conference of American Rabbis*, vol. 15, page 180.)

"Whereas, It is the sense of the Conference that ethics derives its ultimate sanction from religion, and

Whereas, The Conference believes that the public schools should be kept free from sectarianism,

Be it therefore, Resolved, That the ethical interpretation should be stressed in all school instruction and that the ethical purpose in all school activities be kept constantly in view." (Adopted by the *Central Conference of American Rabbis*, vol. 24, page 137, 1914.)

- (2) *The Jews must provide entirely for the religious education of Jewish children.*

"The Jews of this country have realized that they cannot plan for the education of their children without taking into account the whole problem of their adjustment in America. Aside from general considerations of America's welfare, the Jews realize that they are in the minority, and that 'sectarianism' may undermine the spirit of tolerance which is among America's proudest claims. Jewish educators have felt that they must develop schools which will preserve Jewish life in this country, without interfering with America's cherished plan of a system of common schools for 'all the children of all the people.'" (Alexander M. Dushkin (Head of the Department of Research, Bureau of Jewish Education), *Jewish Education in New York*, page 137, ff.)

"Religion is a concern of the individual alone, a matter between a man and his God. The state, and therefore a public institution belonging directly to the state, and so to all the people, has absolutely no right to interfere with it." (*Central Conference of American Rabbis*, vol. 16, page 163.)

"The aim of Jewish education is to enable the young to participate fully and loyally in Jewish life by bringing home to them the feeling of the presence of God in their lives, in nature, and in history. It is to make them understand that God demands as His service, the sanctification of life. It is to imbue them with the ideal of holiness (the biblical word for what we today call moral perfection) in short, to teach them the life which Judaism inculcates. It is to make the young feel that God and holiness, or the ideal of moral and spiritual life, have been best made known through Israel, as a great historic community." (*Central Conference of American Rabbis*, vol. 33, page 328.)

(3) *Why the Bible should not be read in the public schools.*

1. "When our national constitution

was written and adopted, it is plain that care was taken to fashion principles, which, aside from other results, should forever prevent in this country, a connection between church and state. Now the public school, established unquestionably for secular purposes, is therefore a state institution, while Bible reading is distinctly a religious exercise. To make the one the scene of the other, and in this way to institute a relation, to which the fathers of the country objected, is clearly to rebel against the spirit of the constitution."

5. "Our public schools belong not to religion but to the state. That is, they are an expression not of denominational but of state interest. They were founded not by the members of any one faith to care for their own children, but by the people as a whole, to give all the children an education that would make good citizens of them. To these schools go children whose parents have all shades of religious opinion. These schools are supported by taxes paid by every member of the community, whatever his beliefs, even though he has no religious beliefs, and without any regard as to whether or no he has children of school age to take advantage of the educational opportunities thus provided. In one word, they are public and not private schools, and therefore they must be conducted in such a way that all those interested shall have equal privileges, and that the rights of all shall have equal recognition. . . .

"Reading the Bible in the schools may please the majority, but it wrongs the minority. It gives some children what they want, and forces on other children what they do not want. In plain language, it discriminates."

6. "For no matter what version of the Bible will be used, it will always be representative not of universal but of particular beliefs and, therefore, while acceptable to a part of the people will never prove acceptable to all. The version used, for example, wherever Bible

readings are in vogue in our public schools, is the King James, or its improved form, the Revised Version, so-called. But that version, the accepted translation of Protestants, is objected to by the Catholics, who use only the Douay version. The difference in translation and content between these two versions reflects some of the essential differences in belief between the faiths that use them. But neither version is altogether acceptable to the Jew. The chapter headings are especially obnoxious to the Jew. To him the Lessen translation, with all its imperfections, appeals more, because it is done from a Jewish point of view and contains only the Old Testament. While the man who belongs to no denomination at all objects to all three versions, on the ground that they give his views no consideration. The various versions of the Bible reflect the distinctive belief of the denominations which abide by them. Therefore whichever one is used, some children will always be discriminated against, and therefore some will always be wronged."

7. "Furthermore, practically all the teachers employed in our schools are themselves members of some particular form of faith. . . ."

14. "The place of the Bible is in the home, the church, and the church school. To force it into the public educational institutions is not merely to suggest that these three agencies are powerless to affect the desired results, but it is likewise sure to interfere with the growth of a finer and larger human brotherhood. . . ."

18. "The time seems near when a course in ethics, directed by capable and efficient instructors, will be introduced into our public schools, looking to the development of the ethical and moral sense of our children. But Bible reading, for all the reasons discussed, must not form part of such a course. Not that it is helpless in the face of the desired end, but that, in contributing to

the attainment of that end in our public schools, it will do more harm than good. Use every just means to help the growth of the conscience of the child. But keep the Bible out of the public schools." (*Central Conference of American Rabbis*, vol. 15, page 142 ff.)

II. The Jewish Theory of Education in America

"The school system of a nation exists ultimately for ideal purposes; to clarify its vision, to reveal its soul, to sanctify the sons of the people for the pursuit of the ideal things inherent in the life of the nation. If the school is conducted by the ethnic group and the child is taught by teachers representative of the group culture, while the American ideal is either picked up casually or interpreted by foreign teachers, it will be natural for the allegiance of the pupils, in the sense of a spiritual devotion, to be given rather to the ethnic group. For it is in the ethnic school that the pupil will find the clear consciousness of an ideal and the finest personalities. He may still fulfill all the legal obligations and sincerely pledge his allegiance to the flag of his country; but his moral wholehearted devotion will tend to be inspired toward the promotion of the ethnic culture. A separate school system for the ethnic group may involve a loss of positive spiritual allegiance to the society represented by the geographic community. . . ."

" . . . In accordance with our analysis, however, which makes the state's function rise out of the necessity of maintaining and furthering the society which the state government represents, it becomes clear that particularistic teachings have no place in the curriculum of the state's schools. The function of the state's system is to be interested in whatever is common to all citizens by reason of their living together. A movement in line with democracy would eliminate whatever vestiges of religious teachings are still retained in the public schools, like the reading of the Bible and the

celebration of religious holidays . . . the plan introduced in North Dakota and Colorado, of giving credit for Bible study outside of the class room, can meet with no objection, for the idea is to treat the Bible as literature. But such schemes should not be looked upon as praiseworthy steps in the development of religious education. . . . Both Catholics and Jews who really desire to maintain a specific form of culture and ideal, and those among the Protestants to whom Protestantism still implies some elements of a distinctly Christian tradition. . . do not find such literary studies adequate for maintaining the continuity of the community whose ideals they wish to preserve."

(Isaac J. Berkson, *Theories of Americanization*, pages 163 ff. Supervisor of Schools and Extension Activities of Bureau of Jewish Education.)

"Among the Jews a wide experiment in religious education is being carried on. The scheme ranges from methods of extension education through celebration of festivals, club work, and literature to the intensive work of the parochial school. Though the Jews on the whole do not favor parochial schools (over 99 per cent send their children to the public schools), the parochial school movement has recently received some impetus in the general increase of interest in religious education and in dissatisfaction with the present situation." (Isaac J. Berkson, *Theories of Americanization*, page 150 ff.)

"The plan that seems to harmonize best with the principle laid down is a dual system providing that ethnic and religious education be given in special schools. In such a scheme each system of schools would assure the integrity of the community which supports it; the public school would further the society of the state; the religious and ethnic schools, the society of minority communities. Neither group is conceived of as having a monopoly on the right to conduct a school system. Our first principle is that

each community undertake the responsibility of the maintenance of its own culture.

"These schools must be correlated with each other. They must reckon with each other and adjust themselves to each other. . . . Whatever schemes are developed must fulfill at least these two basic principles, *separation of control and support*, on the one hand, and *correlation and adjustment* on the other. . . . The Jews have been carrying on such supplementary educational activities as are proposed here. The Talmud Torahs . . . conduct sessions on week-day afternoons and Sunday (occasionally also on Saturday). Their function is to transmit the Jewish spiritual heritage." (Isaac J. Berkson, *Complementary Ethnic and Religious School*, page 170 ff.)

"The public school system is the rock bottom upon which this country is rearing its institutions, and we Jews must evolve here a system of Jewish education that shall be *complementary to and harmonious with the public school system*." (Isaac T. Berkson, *Bureau of Education*.)

" . . . The curriculum of the Jewish school must be adapted to the conditions of life in this country. Theoretically, this means the harmonizing of Jewish values with a democratic outlook upon life, at least to the extent that we conceive of America as developing more and more in the direction of democracy. Practically it means the adaptation of Jewish values to the social and economic conditions amidst which the Jews live in this country.

"From the point of view of democracy, it is important that the anthropocentric conception of the universe emphasized by the Jewish religion, should be stressed in the curriculum. Care should be taken that the curriculum should not violate such fundamentals of democracy as the sharing of interests and the development of give and take relationships between people. Taking the attitude that demo-

cratic society must provide for the continuous growth of the individual and the group, the curriculum in our schools should avoid making difficult the possibility of coming in contact with other groups."

(Excerpt from address by Emanuel Gamoran, Educational Director, Department of Synagog and School Extension. *Recent Tendencies in Education and Their Application to the Jewish School*, vol. 2, page 322.)

III. Functions of the State and Church in Education

"... The state should assume full charge of all secular education, whereas all specifically religious education, whether denominational or of general religious character, should be the province only of the religious body. Of course there are, as you say, borderline subjects such as ethics and social questions and scientific theories as to evolution, and the like. Again the answer is that, insofar as these come under the head of secular education, they belong to the province of the state, but where they acquire a specifically religious aspect, they become the function of the church. For example, the state should not hamper in any way the instruction in its educational institutions of such scientific theories as evolution and the like so far as these rest upon a scientific foundation and are handled from an objectively scientific viewpoint. But it is in no sense a state's duty to interpret questions such as these from a religious standpoint. On the other hand, no religious body has the right to determine for the state whether it shall or shall not teach or discuss in its teaching the scientific theories just because they may be religiously controversial. It is the task

of organized religion to face these questions squarely and evolve a constructive attitude and answer to them and all similar questions such as biblical criticism, for example, which science may propound." (Letter from President Julian Morgenstern, Hebrew Union College.)

"It seems to your committee that the demand for Bible study that is becoming more and more insistent as the years go on must be met in a more statesmanlike manner than has hitherto been the case. There are various plans being presented which we might well accept in lieu of Bible reading in the public schools themselves. One of these plans which has been tried out in some States, called the 'Colorado Plan,' gives credit for Bible study of certain grades and standing carried on in the respective religious institutions of the various pupils. The second plan is that of dismissal of the pupils at certain hours through the week that they might be given during that time, religious instruction in their respective churches. The former plan carried with it a credit in the school curriculum; the latter plan, it seems to your committee, should never be allowed to carry a credit in view of the fact that it is frankly sectarian religious teaching that is to be given at that time and that should not be under the control, in any way, of the public school system.

"Here we have two very distinct methods whereby the urgent demand, that may no longer be disregarded, on the part of the Christian forces of the country can be consistently met by us. In fact either one or both of these plans may have in them a new opportunity for the synagog to give extended religious and biblical instruction instead of the meagre one or two hours of a Sunday morning." (*Central Conference of American Rabbis*, vol. 32, page 44.)

THE CHURCH AS EDUCATOR

A BODY OF SOURCE MATERIAL WHICH REVEALS THE WAY IN WHICH THE CHURCHES CONCEIVE THEIR EDUCATIONAL FUNCTION

Prepared by

a research group composed of Mr. Norris L. Tibbetts, chairman, Mr. Ivan Grimshaw, Miss Charlotte P. Kummel, Miss Azuba R. Seaver, and Miss Harriet Vaughan, working under the direction of Professor W. C. Bower in the Department of Religious Education of the University of Chicago, continuing work begun by Mr. R. L. Williams working under the direction of Professor George H. Betts, of Northwestern University.

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INTRODUCTION

Work on this section of the Source Book was begun by Mr. R. L. Williams, a graduate student of the Department of Religious Education of Northwestern University, working under the direction of Professor George H. Betts. Professor Betts and Mr. Williams addressed requests to every communion in the United States having either 1,000 ministers in active service or 1,000 Sunday schools, asking for source material in the form of official acts or statements setting forth in an authoritative way the communion's objectives in religious education, the types of educational approach employed, and the influence of modern trends in educational theory and practice upon its educational program. A follow-up letter was sent to all communions not responding to the initial request. The amount of source material submitted by the communions was quite meager.

Unfortunately, at a late date it became impossible for Mr. Williams to carry forward his investigation. Thereupon the Religious Education Association requested a research group in the Department of Religious Education in the Divinity School of the University of Chicago, working under the direction of Professor W. C. Bower, to assume responsibility for the compilation of the section. A research group composed of Mr. Norris L. Tibbetts, chairman, Mr. Ivan Grimshaw, Miss Charlotte P. Kummel, Miss Azuba R. Seaver, and Miss Harriet Vaughan, was organized on February 23. The materials which Mr. Williams had collected were transmitted to this group February 26. This left but 16 days before the transmissal of the text of the section to the Association on March 16.

The extreme shortness of the time for the compilation of the section accounts for many of the limitations that are apparent in the following pages. An attempt was made to supplement the materials in hand and to secure a check upon sources derived from other authorities by a

request to denominational representatives on the International Lesson Committee for interpretative statements regarding the religious educational work of their communions. The time at the disposal of the research group expired before it was possible to hear from more than a few of these correspondents.

Fortunately, it was possible to supplement the material which Mr. Williams and Professor Betts had collected, from the library of the University. It is greatly to be regretted that authoritative records and statements were not available from a larger number of the communions. Out of the material at hand from the range of communions represented, that has been selected which appears clearly to indicate tendencies that may be considered representative.

On account of the rigid limitations under which it has been necessary to make the compilation, a limitation for which the research group assumes no responsibility, the reader should be warned against drawing unwarranted conclusions in regard to the positions of particular communions or of the Protestant group as a whole, without further verification. Nevertheless, the sources presented in the following pages are very suggestive, and appear to indicate quite clear and definite tendencies in the way in which the communions conceive their educational function, in the ways in which they are proceeding to realize their objectives, and in the direction which progress is taking.

It is to be hoped that the present compilation, which is only the merest beginning, may lead to later fruitful attempts to secure a complete picture of the educational task of the churches of America.

For the sake of convenience, each piece of source material has been numbered in a continuous series. The references in the parentheses are not intended to be exhaustive, but illustrative, of what appears in the sources.

I. HOW THE CHURCHES CON- CEIVE THEIR EDUCATIONAL FUNCTION

It is clear from the sources that there is a rapidly growing sense of the fundamental place of religious education in the function of the church. By some of the communions it is regarded as the basic function upon which all others rest (4, 12, 16).

The degree of this conviction varies with the communions. Some have committed themselves wholeheartedly to it (13-14), while others are still lacking in anything that might be considered an educational program (17). There is evidence in the sources that there is a rather rapid awakening to the possibilities and responsibilities of religious education (2, 7, 9, 17), while others have arrived at a new and vivid sense of their relation to it (15).

In the presence of the emergence of this new sense of the fundamental importance of religious education, there is a growing consciousness of a need of complete reconstruction of the traditional methods of religious education (17, 110, 111, 112, 113, 114, 116, 117, 119, 120).

There is a refreshing spread of the conviction that religious education, if it is to be vital, must permeate and affect all life, and not remain a departmentalized system of dogma or only wholly identified with a specialized institution (3, 6, 68, 72, 73, 74, 120).

To some, at least, religious education appears in its creative aspect, as the chief instrument for building the church of the future and for the progressive realization of the Kingdom of God (2, 10).

It is significant that in communions as widely differing as the Roman Catholic and the Unitarian there is a common conviction that as matters stand in present society, the primary dependence in religious education must be placed upon the church. There is lack of confidence in

both these communions in the efficiency of the home as an agency of religious education under present family conditions (1, 20).

One source, at least, expresses the clear conviction that religious education has nothing to fear, but much to gain from the results of modern scholarship (18).

It is quite obvious that there is not yet a clearly formulated, comprehensive aim in religious education that is shared by all the communions. The sources, however, give one the impression that there is a movement in the direction of some common understanding as to what should constitute the objectives of religious education and that out of this common fund of experience such a comprehensive objective is emerging. In discussing their objectives, which are surprisingly clear as far as they go in many individual communions, the communions set forth three fundamental objectives. One is the harmonious development of Christian character on the part of the individual person (3, 55, 57, 61, 118). A second is the preparation of the young to take an effective and responsible part in the church as an institution (21, 22, 43, 44, 56, 59, 60, 62). The third objective is the social aim—the reconstruction of social relations and functions in terms of religious ideals and purposes (3, 7, 8, 11, 199, 200, 201, 202, 203). In these now somewhat fragmentary objectives are doubtless to be found the fundamental elements of something like a desirable comprehensive objective, once they are integrated and commonly accepted, for the united religious forces of America.

I. Jewish

1. Religious education and the future of American Judaism.

"It is in no way exaggeration to say that the future of Judaism depends entirely upon the kind of religious education the present generation receives.

"At this time as at no other in Jewish history we have but one single factor

upon which to count in this process of preparation. We cannot depend upon the Jewish home, speaking generally, either to suggest or to teach what we feel the new generation must know of Judaism; we cannot depend upon the unconscious yet so powerful influence of a Jewish environment, a Jewish ghetto-life, to transmit either a Jewish outlook, tradition or inspiration. There is but one agent at this time which is at our hand and that is the conscious religious instruction in schools and classes, in the pulpit and the study." (*Central Conference of American Rabbis*, 1919, pp. 306, 309.)

2. "Religious instruction, then, is vital for the building up of the future of American Judaism, and largely now as of old the children, Bonim, are the builders. Religious education, therefore, must be far more earnestly pursued than it has been during the last thirty years. More time, more thought, more study must be given to it, its structure must be reared on larger and more ambitious foundations and more intense effort must be spent on it." (*Central Conference of American Rabbis*, 1919, pp. 306, 309.)

II. Roman Catholic

3. The Catholic attitude on education.

"First: The right of the child to receive education and the correlative duty of providing it are established on the fact that man has a soul created by God and endowed with capacities which need to be developed, for the good of the individual and the good of society. In its highest meaning, therefore, education is a co-operation by human agencies with the Creator for the attainment of His purpose in regard to the individual who is to be educated, and in regard to the social order of which he is a member. Neither self-realization alone nor social service alone is the end of education, but rather these two in accordance with God's design, which gives to each of them its pro-

portionate value. Hence it follows that education is essentially and inevitably a moral activity in the sense that it undertakes to satisfy certain claims through the fulfilment of certain obligations.

"Second: Since the child is endowed with physical, intellectual and moral capacities, all these must be developed harmoniously. An education that quickens the intelligence and enriches the mind with knowledge, but fails to develop the will and direct it to the practice of virtue, may produce scholars, but it cannot produce good men. The exclusion of moral training from the educative process is more dangerous in proportion to the thoroughness with which the intellectual powers are developed, because it gives the impression that morality is of little importance, and thus sends the pupil into life with a false idea which is not easily corrected.

"Third: Since the duties we owe our Creator take precedence of all other duties, moral training must accord the first place to religion, that is, to the knowledge of God and His law, and must cultivate a spirit of obedience to His commands. The performance, sincere and complete, of religious duties, ensures the fulfilment of other obligations.

"Fourth: Moral and religious training is most efficacious when it is joined with instruction in other kinds of knowledge. It should so permeate these that its influence will be felt in every circumstance of life, and be strengthened as the mind advances to a fuller acquaintance with nature and a riper experience with the realities of human existence.

"Fifth: An education that unites intellectual, moral and religious elements is the best training for citizenship. It inculcates a sense of responsibility, a respect for authority and a considerateness for the rights of others which are the necessary foundations of civic virtue—more necessary where, as in a democracy, the citizen, enjoying a larger freedom, has a

greater obligation to govern himself. We are convinced that, as religion and morality are essential to right living and to the public welfare, both should be included in the work of education." (*Official Attitude of the Catholic Church on Education*. Education Bulletin No. 1, February, 1923, pp. 5-6. National Catholic Welfare Council.)

4. Religious and moral guidance of college students.

"All the faithful are so to be trained from youth that not only nothing is to be presented to them which is in conflict with the Catholic religion and good morals, but moral and religious training is to have the first place." (*The Catholic Education Association Bulletin*, November, 1926, p. 146.)

5. Reasons for the existence of Catholic schools.

"Q. Why is Catholic religious knowledge essential for the proper training of the mind?

"A. Because religious knowledge is the noblest, the highest, and the most important knowledge which the human mind can acquire.

"Because religious knowledge, as taught by Catholic teachers, is a reasonable and reasoned belief, and a thoroughly logical body of doctrine on the highest object of human thought.

"Because the study of the Catholic religion introduces the pupil to the great historical Church, the mother of all modern civilized nations.

"Because the study of the Catholic religion develops the emotional and esthetic powers of man and directs them aright.

"Because an education without religion starves the intellect, the heart, and the esthetic faculties." (*A Catechism of Catholic Education*, James H. Ryan, 1922, p. 50.)

III. Protestant

Northern Baptist

6. Social studies for adult classes and brotherhoods.

"It is a large part of the church's work to win men to Christ, and show them the social as well as the individual content and implication of the Christian life. The church is therefore called to interpret all life in terms of religion, and to interpret religion in terms of life. It should teach men how to apply religion to all life—personal, social, and industrial, and should show men that all life is essentially religious. This aspect of the church's work is especially important at this time, when such social unrest prevails, when so many people are distrustful of the church, and so many movements are competing for the future." (*Annual of the Northern Baptist Convention*. Minutes, 1913, p. 66. Commission on Religious and Moral Education.)

7. "The importance of religious education gains increasing recognition. It is becoming the concern of good citizenship as well as a Christian obligation." (*Annual of the Northern Baptist Convention*. Minutes, 1915, p. 1049. Department of Education.)

8. "Because of the urgency of the case, I devote the remainder of this address to a discussion of the rightful place of religious education in the life of our nation.

"In the first place, religious education is of fundamental importance to the nation because it is basic in the development of character, and character makes or mars the nation.

"In the second place, religious education is essential to the development of a Christian citizenship, and an actual preponderance of genuinely Christian citizenship is the only guaranty possible of possessing that 'righteousness that exalteth a nation.'

"In the third place, the only effective solution of our industrial, social and political problems will be found to be one that is Christian in its essence. The hope that such a solution can be found rests upon and is limited by the extent to which the principles of Christianity actually con-

trol the thought and life of our people." (*The Place of Religious Education in the Nation*, Gilbert N. Brink, p. 9. Board of Promotion of the Northern Baptist Convention, May, 1923.)

Brethren

9. "The brightest omen appearing in the educational firmament of today is the star of religious education. Educators worthy of a hearing are agreed that education must be undergirded by religion. And the leaders of educational thought are generally united in the belief that the Sunday School is one of the greatest institutions for the dissemination of religious knowledge and the nurturing of the Christian life.

"The most hopeful sign in the Sunday School world is its recent recognition of itself as an educational agency. Unduly long it tolerated swaddling clothes, contented to be the nursery of the church. During those days of ill-timed prematurity it was regarded chiefly as a place for women and children. With the advent of organized classes with their challenge to manly service ample provision was made for men and boys." (*Teacher Training Up-to-Date*, J. A. Garber, Educational Supt., National Sunday School Association, Brethren Church, p. 1.)

Christian Science

10. "Religious education is the chief factor in progress. 'Nevertheless, Christian Scientists take the position that religious education is essentially the chief factor in human progress and individual welfare. Nothing else can furnish the incentive and direct the efforts by which all persons collectively and each person individually can achieve the highest possibilities.'"

From a letter from the Board of Directors, January 11, 1927.

Congregational

11. "The Commission on Religious and Moral Education has come to recognize that the welfare of Protestant Chris-

tianity, as a mere question of growth, will depend very largely upon the quality of its educational processes. More fundamental than that, the problem of moral control in a democracy, is, in the last analysis, a question of religion." (*National Council of Congregational Churches of the U. S.*, 1915, p. 376. Report of the Commission on Religious and Moral Education.)

Methodist Episcopal

12. "The problem of religious education and training of our youth is basic to every other task the church undertakes. To fail at this point is to undermine every other enterprise; to succeed here is to undergird every other ministry to the world's need." (*Methodist Year Book*, 1926, p. 163.)

Methodist Episcopal, South

13. Has the Methodist church an educational policy?

"The object of the Educational activities of the Church is the promotion of Christian education. By requiring her pastors to preach on the subject and to advise parents to educate their children, by various General Conference enactments from time to time, and by her educational organizations, institutions, and agencies, the Church has committed herself unreservedly to the task of education. Of course the education which the Church believes in, is in sympathy with, and seeks to further is Christian education." (*Bulletin of Board of Education*, 1913, p. 27.)

14. "The Methodist Episcopal Church, South, stands committed to education sound in principle and Christian in spirit as fundamental to its work, and it accepts the duty and obligation of maintaining institutions dedicated to the diffusion of a distinctively Christian culture. Such institutions are a necessity as special agencies to help the Church more effectively to perform its own divinely appointed ministry of service. Central, therefore, at the heart of the supreme educa-

tional processes in which the Church is engaged, the Bible must be placed, as inspired of God, and the sufficient rule of faith and practice." (*Doctrines and Discipline of the Church, South*, p. 202. General Conference Board of Education.)

15. Some great things we have done.

"We have created a new mind in the Church on the subject of Christian Education. We have convinced the people that there is a difference between Christian Education and the other kind. We have made them understand that the Church must educate or die.

"This was the first and most important objective of the great Movement. The Methodist Episcopal Church, South, is beginning to have 'an adequate conception of the place of Christian Education in the life of the Church, of the nation, and of the world.'" (*Bulletin of Board of Education*, 1913, p. 5.)

Presbyterian in U. S. A.

16. Sabbath-school training.

"The value of the work being done by the Sabbath-school is being more and more highly appreciated by the Church.

"It is being recognized that the Church has no more important or profitable work than the improvement and development of its Sabbath schools." (*Annual Reports*, Board of Publication and Sabbath School Work, 1906, p. 14.)

17. "The Presbyterian Church, though justly proud of her educational record, has no well-defined program of education. She should have such a program, and one capable of readjustment to changing conditions. Christian Education should be made a major issue. For, lying at the foundation of all Christian activities is the educational impulse. We trust that in time our Church will see the wisdom of unifying her forces educationally, and plan for the future a program that shall involve the putting of education into as dignified and prominent a position in church life as missions. The

Church can no more afford to stand still in education than in missions, evangelism, or any other branch of her work. She dare not cherish antiquated methods, however adequate in former times." (*Annual Report*, Board of Education, 1913, p. 4.)

18. Education a bulwark of our faith.

"To intimate that education does not frame a bulwark of defense about our Christian faith but rather imperils it is either to misunderstand the definition of religion or wholly to misjudge the character of education. There is nothing in the increasing light of true human knowledge that faith fears. There is nothing that inheres in true education as a process that imperils faith. Through the centuries the great scholars of the Church have met with keen dialectic and cultured mind the intellectual enemies of faith. The Church is ever to remain indebted to scholarship for its contribution to the stability and continuity of her faith. There is a growing need for the service of learning as the handmaid of religion in an era when materialism, as a philosophy and a daily practice, dominates life." (*Annual Report*, Board of Christian Education, 1927, p. 4.)

19. "Religious education is second to no other in importance, and the right of churches to request a part of the child's school day for the inculcating of the religious and moral truth which, under our system of government, the Church alone can give, cannot be logically denied. Less than a century ago all the school time of children was in the hands of the churches. That the small portion of time needed for religious education should be restored to the churches is not an unreasonable request." (*Types of Week Day Church Schools*, Board of Christian Education, p. 10.)

Unitarian

20. "It may be that we shall see that the church is a very important and per-

haps a necessary element in the religious education of the child. It may be that we shall at last go so far as to say that the church supplies a need which not even the best of homes or schools or the most devoted of parents can fill." (*Children in Church*, Unitarian Sunday School Society, p. 5.)

United Church of Canada

21. "Our United Church is still in its infancy, and we are keeping our statements of constitution down to a minimum. They will grow detailed and complex before very long in all probability, but for the beginning we felt it was much better to make the statements as simple as possible.

"The recent trends in education have quite definitely affected the theory and practice of religious education in the United Church. We have prepared and promoted carefully outlined Sunday and through-the-week programmes for the various age groups of the Church. I am enclosing a copy of our Memory Course material; a brief descriptive pamphlet concerning the junior program, which we know as *Explorers*; an introductory pamphlet on Canadian Girls in Training that will suggest the type of program we use with teen age boys and teen age girls; and a brief memorandum concerning the through-the-week work for young people. In addition to this, we are promoting Leadership Training on an ever-increasing scale, and our Leadership Training curricula are in harmony with International Standards, I believe. I am sending a copy of *Trained Teachers of Religion* and one or two other leadership pamphlets. We are also promoting Week-day Religious Education, and I am sending you a copy of our pamphlet on that matter. Our new pamphlet on Vacation Church Schools is not yet in print, and we are only beginning serious promotion of that enterprise." (Letter, Rev. Frank A. Langford, Secretary, Board of Religious Education.)

II.

TYPES OF RELIGIOUS EDUCATION AS DETERMINED BY ECCLESIASTICAL VIEW-POINTS

The American churches have developed three fundamental types of religious education as the result of their ecclesiastical viewpoints. They are the Jewish, the Roman Catholic, and the Protestant. Our sources show that the Protestant churches have developed, in turn, three quite definite types.

These types are to be thought of as tendencies within religious education rather than as constituting rigid categories. The sources show much overlapping, so that isolated statements from the sources for one communion might be used in support of points of view in another type. Nevertheless, the central tendencies are quite clear.

1. The Jewish type: Racial-national

This type may be roughly designated as racial-national. It conceives its function as preparing its young to participate intelligently and loyally in the life and functions of the Hebrew race and to perpetuate its institutions and culture (22, 23).

In this there is a decidedly backward look. The procedure through which this end is for the most part accomplished is the assimilation of the culture history of the race, rather than dealing with the present (26).

Much emphasis is placed upon the Jewish creed (28), and Jewish education is still chiefly memoriter (29).

The agencies through which the objectives of Jewish education are realized are the private Hebrew school, private tutoring in the Hebrew home, and the Jewish parochial school (32). There is a tendency to look to the parochial school as the solution of the educational problem of the Hebrew (32). In the parochial school the content consists chiefly of the Talmud and secular studies (32). Little is made

of the Bible itself (31). The Reformed Jews are making much of the Sunday school and the week-day school where the Bible is taught (33).

There is a wide variety of educational systems based upon the differing attitudes of the Jewish groups—the Talmud Torah schools of the conservative Jews, the National Hebrew schools of the radicals in which, in addition to the Talmud and the Torah, Hebrew is taught as a modern language, the National Radical schools of the decentralized nationalists in which the main subjects are the Yiddish language and literature and from which religion and ethics are for the most part absent, and the Jewish School Center of the centralized nationalists in which the Talmud and Torah are emphasized together with a wide range of content, including biblical and post-biblical history, religious history, folk songs, current Jewish life, and Yiddish (32, 33, 34, 35, 36, 37).

2. The Roman Catholic Type: Institutional-dogmatic.

The Roman Catholic type of religious education is based upon the conception that the divinely revealed and authorized religion as determined by the See of St. Peter should be the soul of education (38). Scientific knowledge should be expanded in strict conformity with this closed and authoritative system of truth, while all that differs from it is to be rejected (38).

The inevitable logic of this ecclesiastical position is the establishment of a parochial system of schools (39). The church is not only the custodian of this divinely revealed truth, but from an educational point of view, such rationalized belief is the highest object of human thought (40). So also, a knowledge of the history of the Catholic Church is the best possible introduction to modern civilization (40).

The supreme objective of Roman Catholic religious education is the advancement and glorification of the Catholic

Church (41). It also follows that it is dogmatic, traditional, and authoritative (41).

It is interesting and significant to note that there is a conscious resistance to the encroachment of secular subjects upon the primacy of religious instruction (42).

3. Protestant Types.

Our sources reveal a wide diversity of types of religious education resulting from variant Protestant ecclesiastical viewpoints:

a. *The Institutional Type.*

In the Protestant Episcopal Church the objective of religious education is predominantly conceived to be the fitting of children and youth to live effectively in the church and to be active agents in extending it as an institution (43). It should eventuate in intelligent churchmen (45, 48).

But within the church the child is to receive the nurture of a Christian life (43, 47, 48), and to promote the ideals of the Kingdom of God in the outlying community (44).

It is significant that in 1912 the personal development of the child found expression in an attempt to change the basis of the curriculum from a series of topics to the spiritual needs of the child (46).

b. *The Dogmatic Type.*

There is a well developed dogmatic conception of religious education in the Protestant churches represented in our sources by the Christian Scientist, the Evangelical, the Lutheran, and the Presbyterian communions.

The Christian Science Church places its principal reliance upon printed and spoken instruction authorized by the church authorities.

The primary objective, as in the Evangelical Church, is the indoctrination of childhood and youth in the essentials of the Christian religion as understood by the particular communion (50). In such a system much emphasis is placed upon traditional beliefs (51). The main re-

liance for the attainment of the objective is the catechism (50, 51). Much emphasis is placed upon instruction during the early years (51). The Bible, as among the Lutherans, is made much of, though in that body Luther's Catechism is made "the thread running through the whole fabric of instruction" (52). As is to be expected, much of the instruction is of a memoriter character (52).

In the Presbyterian Church the Board has steadfastly adhered to catechetical instruction throughout its history (53), and expresses profound regret at evidences of a decline in the use of the catechism (54). The worth of the catechism is felt to consist in the fact that nowhere else is such an accurate and balanced statement of Bible teaching to be found (54).

c. *The Evangelical Type.*

A third tendency within the Protestant church which may be designated by the term "evangelical" is represented in our sources by the Northern Baptists, the Christian Church, the Congregationalists, the Northern Methodists, the Southern Methodists, and the Southern Presbyterians.

The objective of religious education is conceived, not so much in terms of knowledge as in terms of personal salvation issuing in a Christian life, characterized by a personal acceptance of Christ and membership in the church (57).

As a consequence, much emphasis is placed upon evangelism (58, 62, 64). Much emphasis is placed upon the life and work of the church as the agency for promoting the Kingdom of God (59). The tendency of the individual communion to place emphasis upon the use of its own literature presumably because it is important to the proper development of the child's religious experience is illustrated (67).

The communions in which this tendency prevails as a rule make much of the Bible in religious education (60, 65, 66), though the focus of attention is not so

much upon the Bible as an end but as a means for furthering the Christian life (55, 57, 61). In this group are those who hold tenaciously to the inerrancy and infallibility of the Bible (65, 66, 68).

d. *The Experiential Type.*

A fourth tendency among Protestant communions to relate religion directly to the experience of persons undergoing education is represented in our sources by the Friends and the Unitarians.

The objective in this type is not to learn about the Christian life but to live it under the inspiration and guidance of such knowledge (69, 70). The experience of the past is considered valuable in so far as it places its resources at the disposal of present experience for building the future (69).

The conception of truth is that of a vital and growing insight into spiritual reality in an experience that is ever renewing itself from within (70).

These communions work for freedom and constantly employ it in the process, and seek to share their insights into religion with the men of their own times (71).

Consequently, the curriculum is inclusive and utilizes freely material from modern life quite as much as from historical Christian experience (72). From this point of view the Bible derives its educational value from the fact that it is a record of a vital religious experience (72). Much is made of a critical evaluation of the incomparable teaching material available in the Bible and religious history (73, 78). The essential message of Christianity is to inspire and give direction to a Christian way of life rather than to reveal its structure (74, 75). Consequently, the child is placed at the center of the curriculum (76, 79), and the end and process of religious education are conceived in terms of growth (77).

I. Jewish: Racial-National

22. The aim of the Jewish religious school.

"The aim of Jewish Education is to

enable the young to participate fully and loyally in Jewish life by bringing home to them the feeling of the presence of God in their lives, in nature, and in history. It is to make them understand that God demands as His service, the sanctification of life. It is to imbue them with the ideal of holiness (the biblical word for what we today call moral perfection); in short, to teach them the life which Judaism inculcates. It is to make the young feel that God and holiness, or the ideal of moral and spiritual life, have been best made known through Israel, as a great historic community." (*Central Conference of American Rabbis*, 1923, p. 328. Report of the Commission on Jewish Religious Education.)

23. The curriculum of the Jewish religious school.

"The curriculum of the Jewish Religious School should therefore be so arranged as to awaken and foster in the young the religious consciousness and to stimulate them to aid in building up the important institutions of Jewish life, such as the home, the synagogue, and the community." (*Ibid.*)

24. Significance of Jewish education.

"Religiously, Jewish education may be defined as the training of Jewish children to understand and obey the will of God as it has expressed itself in the history, literature and laws of their people." (*Jewish Education in New York City*, 1918, Alexander M. Dushkin, p. 27.)

25. "The Jewish training which is offered in New York City cannot be characterized as "religious" instruction in the ordinary denominational sense of the term. It is rather religious-national, or 'community' instruction, in that it strives to satisfy all the religious-cultural-national interests of the American Jews." (*Ibid.*, p. 383.)

26. Past and present in Jewish education.

"The typical Talmud Torah curriculum, as here outlined, confines itself almost exclusively to teaching the Jewish

Past and the religious-cultural creations of that Past. Classic literature (chiefly the Bible), Liturgy, and ancient history form the predominant bulk of the spiritual food given to the Jewish children. The relation which these studies have to the child's present, is in the form of the Jewish feasts and fasts and of synagogue ritual which the child as it grows older may or may not be enabled to make part of its daily life. Very little, if any, attention is paid to the Jewish Present and to that which the Present is creating." (*Ibid.*, p. 308.)

27. Religion.

"The Jewish weekday schools teach 'Religion' under several headings. From the first year on, all of the Talmud Torahs teach 'blessings' or benedictions for various acts and occasions; and also the meaning of the Jewish feasts and fasts and the ceremonies connected with them. As soon as the pupils can read, instruction is given in the translation of the daily, Sabbath and holiday prayers and also in the 'order of the prayers.' From the second or third year on, the pupils are taught to participate in special 'Children's Sabbath Service,' conducted entirely by the pupils of the school under the guidance of the teachers. In the fourth year the teaching of Jewish law (ritual and other) is introduced, the abridged Schulchan Aruch being in many instances used as the textbook. In very few of the schools are formal talks given on 'Ethics' or 'Religion' or 'Judaism.'" (*Ibid.*, pp. 307-8.)

28. Methods and texts books.

"Throughout the Sunday School course the attempt is made to teach the Jewish 'creed' or the principles of the Jewish faith. Particular stress is laid on this phase of the work during the year before the pupils are confirmed, when they are required to come an extra session during the week for special religious instruction by the rabbi. On the whole, however, the method of catechism is but little employed in modern Jewish Sunday Schools. This

neglect of catechism is very much to be commended, for it is more important for Jewish teachers to make sure that their pupils really understand the great perennial questions of religion, than to give them glib, stereotyped and partially-true answers." (*Ibid.*, pp. 346-7.)

29. Religion and other subjects.

"Because of the weakening of Jewish home and synagogue influences in this country, the Jewish schools have been compelled to make 'religion' a distinct subject of instruction. . . . In practically all of the Jewish schools the instruction in 'religion' is formal, a matter almost of rote repetition. The Jewish classroom practice is still poor in devices for making this work interesting." (*Ibid.*, pp. 324-5.)

30. "Jewish customs and institutions, on the other hand, can be more hopefully taught. Most of the pupils in the Sunday Schools come from homes where but few of the Jewish customs are observed. Consequently these 'bits of life' are strange to the children, and the teacher's task is the more difficult because of it." (*Ibid.*, p. 346.)

31. "Bible: It is striking to find that the Jewish Sunday Schools do not teach the Bible. They teach about the Bible; but not the Bible itself. . . .

"This is an indictment against the Jewish Sunday Schools. It may be that the Bible language is somewhat too difficult for the children. Perhaps better juvenile Bible readers are needed than those now available. But the fact remains that the Sunday Schools are not teaching the Bible text to their pupils." (*Ibid.*, p. 347.)

32. The Cheder and the Yeshibah.

"Of the religious group, the orthodox resort naturally to the older forms of education, which they used throughout the centuries, especially in the countries of Eastern Europe. There are three types of education which are particularly characteristic of the orthodox: (1) The Cheder (lit. room) or the private Hebrew

school; (2) Private Hebrew tuition by the Melamed (teacher), at the home of the child; and (3) the Yeshibah (lit. session or sitting), the Jewish parochial school. While it is true that the orthodox have also established in this country Talmud Torahs, or the communal weekday schools, and even Sunday Schools, yet the tendency is for many of them to be dissatisfied with both of these types of schooling, and to look to the Yeshibah (parochial school), as the solution of their educational problem. The two differentiating characteristics of the Yeshibah are: (a) the emphasis laid upon the Talmud as the center of the Jewish curriculum; and (b) the teaching of secular studies." (*Ibid.*, p. 13.)

33. The Sunday school.

"The reform Jews have laid particular stress upon the Sunday School. The children are taught in the vestry rooms of the synagogue on Sunday mornings (rarely also on one or two week-day afternoons), and two or three hours' instruction each week is given to them in Jewish catechism, Jewish history (mostly biblical), ethics, and the rudiments of Hebrew." (*Ibid.*, p. 14.)

34. The Talmud Torah.

"The educational institution with which the followers of the conservative attitude have been identifying themselves is the Talmud Torah (lit. Study of the Law), or the supplementary weekday school. To these schools they send their children in the afternoons, after public school hours, and on Saturdays and Sundays. While some of them also send their boys to the Chedarim, or private one-room schools, it can hardly be doubted that they look to the Talmud Torah as the most hopeful educational institution for the preservation of Jewish life in this country. These weekday schools may be communal, that is, supported by a group in the community, or congregational, connected with some particular congregation. In these schools the Bible, and post-biblical literature, form the center of the

curriculum. Jewish history, religion and ethics are important elements in the course of study." (*Ibid.*, p. 14.)

35. The national Hebrew school.

"Among the nationalists, we find that the 'Palestine-only' or indigenous nationalists, have not built up any school system of their own in this country. The nearest educational expression of their attitude may be found in the National Hebrew Schools. In general, the curriculum of these schools does not differ very much from that of the Talmud Torahs, except in so far as they make the Hebrew language and literature the center of their studies, putting particular stress on the linguistic study of Hebrew as a modern language." (*Ibid.*, pp. 14-15.)

36. The national radical school.

"The decentralized nationalists have also not succeeded in building up a system which represents fully their point of view. They have, however, cooperated in the building up of the National Radical Schools, where the main subject of the curriculum is the Yiddish language and literature. Religion as a subject is not taught, nor is there any teaching of ethics aside from literature and history. In most of these schools Hebrew is included as a subject of study, though in some cases it is not taught at all. While these schools do not claim to be anti-religious, many of them avow frankly their secular non-religious character." (*Ibid.*, p. 15.)

37. The Jewish school center.

"Finally, the group of centralized-nationalists, who believe that cultural Jewish life is possible everywhere, provided Palestine becomes the national center, have shared with the conservative group in the building up of the Talmud Torahs, or the supplementary weekday schools, in this country. These schools do not confine themselves to any particular phase of the Jewish heritage, either the religious or the national. Whatever is the spiritual product of the Jewish people, from the simplest Jewish folk ditty having human worth, to the loftiest conceptions of God,

these schools consider legitimate study for Jewish children. Thus, they include in their curricula, not only the Bible and post-biblical literature, history and religion, but also folk songs, Jewish current events, modern Hebrew literature, Hebrew conversation, and, some of them, also Yiddish. The Talmud Torahs are developing into Jewish school centers, with provision not only for study, but also for recreation and worship." (*Ibid.*, pp. 15-16.)

II. Roman Catholic: Institutional-Dogmatic

38. Religious and moral guidance.

"It will be the task of the Bishops to exert the most watchful care in providing that our divine religion will be the soul of the entire academic education. Therefore, let the holy fear and reverence of God be cherished and developed, the deposit of faith be kept intact; let all branches of science expand in the closest alliance with religion, all types of study be enlightened by the bright rays of Catholic truth, and the educative force of sound teaching be rigorously maintained. Whatever is uttered from the supreme See of St. Peter, the Prince of Apostles, the entirely safe haven for the whole Catholic communion, the mother and mistress of all churches, is to be believed and received as Catholic. Whatever differs from that teaching is to be vigorously and unflinchingly rejected. Let all errors and all novelties from secular sources be repelled and cast out." (*Catholic Education Association Bulletin*, 1911, p. 145.)

39, 40. Reasons for the existence of Catholic schools.

"Q. For what reasons has the Catholic Church established a separate system of schools?

"A. For the following reasons:

"Because the Catholic Church is the divinely appointed custodian of the whole body of revealed religious truth and is charged with the duty of teaching it to all men and to all nations.

"Because the child is a moral agent, and his education must therefore be moral in the sense that it must recognize the fact that the child is endowed with an immortal soul and is answerable to God for all his actions.

"Because religious knowledge is itself intrinsically valuable in the process of education.

"Q. Why is Catholic religious knowledge essential for the proper training of the mind?

"A. Because religious knowledge is the noblest, the highest and the most important knowledge which the human mind can acquire.

"Because religious knowledge, as taught by Catholic teachers, is a reasonable and reasoned belief, and a thoroughly logical body of doctrine on the highest object of human thought.

"Because the study of the Catholic religion introduces the pupil to the great historical Church, the mother of all modern civilized nations.

"Because the study of the Catholic religion develops the emotional and aesthetic powers of man and directs them aright.

"Because an education without religion starves the intellect, the heart, and aesthetic faculties." (*A Catechism of Catholic Education*, James H. Ryan, pp. 48, 50.)

41. "And now to conclude.—Pope Leo XIII of glorious memory, in that immortal Encyclical, *Providentissimus Deus*, which has wrought such wonders for the cause of Scripture investigation and study, terminates a series of momentous utterances with a burning exhortation. The exhortation is made to Bishops, to whom of course, the Encyclical is addressed. But though made to Bishops, it is not utterly without point and application to all to whom have been committed the education and training of our youth. So I shall repeat it here and with that repetition I shall close.

"'Exert yourselves,' wrote the Holy Father, 'with willing alacrity, and use

your authority and persuasion in order that these (Scripture) studies may be held in just regard and may flourish in seminaries and in educational institutions which are under your jurisdiction. Let them flourish in completeness and in happy success under the direction of the Church in accordance with the salutary teaching and example of the Holy Fathers and the laudable tradition of antiquity; and as time goes on let them be widened and extended as the interests and glory of the Church may require—the interests of that Catholic truth which comes from above, the never failing source of man's salvation.'" (*Annual Meeting*, 1914, Catholic Education Association, p. 233.)

42. "In this connection, I take great pleasure in quoting some words from the splendid address of Bishop Canevin, on the opening of the Catholic Educational Convention in Pittsburgh in 1912. He said:

"'In all schools, the science of religion must hold the place of honor. The course and method of religious teaching have not yet reached the terms of complete development. While all realize that it is of supreme importance, some have been so eager to excel in secular branches that the culture of the spiritual man has not yet received its full measure of attention. Let us never abridge the course of religious instruction in our schools in order to devote more time to the secular branches.'" (*Ibid.*, p. 228.)

III. Protestant Types

a. Institutional

Protestant Episcopal

43. Religious education is not information merely but the nurture of a Christian life.

"Formal studies in religion are indeed useful and necessary, but the real object is to fit the child and the youth to live effectively in the life of the Church, and to be an active agent in the extension of the Body of Christ." (*Church Ideals in Education*, 1916, p. 19.)

44. Parochial education in the church. General principles.

"The Aim of Parochial Education in Religion is conceived by the Board in these terms:

"So to nurture the growth of each individual, especially the child, that he may attain 'the mind of Christ,' and by his efficiency in the parish assist it to lift the life of the community into that of the Kingdom of God." (*Ibid.*, p. 25.)

45. Christian Nurture lessons.

"It is more than a series of Lessons. It is a continuing device to raise up intelligent Churchmen as our children pass through the Church schools." (*The Christian Nurture System*, p. 3.)

46. The Sunday-school.

"Progress in religious education as in other fields of life consists in setting a definition and then trying to live up to it. The first thing is to define what education in religion is, and the next thing is to get it accomplished. One of the earliest efforts of the Board was to draw up a Standard Curriculum. This is the defining of the process by which a child may be properly trained to efficient Churchmanship, and his religious nature developed and illuminated. This Curriculum was set forth early in 1912.

"That which was new in the Standard Curriculum was, so to speak, a change of base. The child, and not a particular arrangement of topics, became the ruling principle. The problem was not how to link up topics, but how to nurture the different stages of the child's religious life." (*Church Ideals in Education*, 1916, p. 29.)

47. The parish aim.

"To inspire every Christian leader and teacher with the ideal of developing a rounded and vital religious experience in the youth of the Church." (*Ibid.*, p. 28.)

48. The young people's movement.

"The Young People's Movement came into existence to meet a real need. It has developed thus far without the encouragement of a central organization.

"Some outstanding opportunities of this Movement are to cultivate the spiritual life of young people; to interpret to young people the mission of the Church; to lead young people to self-expression in a life of Faith and Service; to develop individual initiative; to develop future Church men and Church women by interesting the Young People at a time when they often drift away from the church." (*General Church Program*, Department of Religious Education, p. 117.)

b. Dogmatic

Christian Science

49. The church must at present be the chief agency.

"In the present situation, therefore, religious education must depend chiefly upon the church; that is, upon the printed and spoken instruction, the individual and collective practice, and the other agencies of religious teaching which are available to the church and for which it is chiefly responsible." (From a letter from the Board of Directors, January 11, 1927.)

Evangelical

50. Catechetical instruction.

"The Catechetical Class is an effective agency in the work of religious education. Its purpose is the indoctrination of childhood and youth in essentials of the Christian religion, so that there may be a rational basis for faith and an unreserved committal of life to Jesus Christ and His program." (*Handbook of the Sunday Schools of the Evangelical Church*, p. 54.)

Lutheran Evangelical Synod

51. "Christian instruction is the only safe method in which we may, will, and must give the faith of the fathers to the children and the one way in which the kingdom of God comes and the conscience of the church is quieted. God's word to his people, 'These words which I command thee thou shalt teach diligently unto thy children'; the boy Jesus in the temple; the book of common prayer; the Westminster; Heidelberg and

Luther's Catechisms; and the host of their successors are sufficient evidence that this system bears fruit. Its conscientious use will bear equally good fruits for the future. Systematic instruction of children and young people in the Christian religion during the critical age between 10 and 18, given conscientiously and with a believing heart, is the one guarantee we have for Christian thinking, Christian feeling, and Christian conduct." (Statement by Dr. Baltzer, President General of the Evangelical Synod, 1926. From report to the district conferences.)

United Lutheran

52. "The Lutheran Church from the beginning has used the catechetical method. Luther's Smaller Catechism is officially one of the confessions of the Lutheran Church. Instruction in it is required for confirmation. While the amount of instruction given is not uniform, generally sufficient time is given to cover the explanation of the entire catechism. Large portions of the church require the committing to memory of the catechism text.

"There are two features which stand out in strictly Lutheran circles as essential to proper religious education. Namely, thorough instruction in Bible History and in Luther's Catechism. There are several systems of instruction which have been developed in some of the synods of the Lutheran Church which are biblical—catechetical. By this I mean that the biblical material is woven around the catechetical teaching, Luther's catechism being the thread running through the whole fabric of instruction." (Letter, W. L. Hunton, Secretary, Parish and Church School Board.)

Presbyterian in U. S. A.

53. Doctrinal instruction.

"The instruction of the Church's youth in the fundamental truths of the Bible and of the Reformed Faith is one of the vital interests for which this Board has

stood in all its history. Upon this it has insisted in all its publications and in all its organized work. The Board has endeavored to educate parents and Sabbath-school workers in teaching the Shorter Catechism to the children." (*Annual Report*, Board of Publication and Sabbath School Work, 1903, p. 33.)

54. "The General Assembly notes with profound regret the fact reported by the Board of the decreasing use of the Shorter Catechism. It is of the first importance that our young people be systematically instructed in the fundamental teachings of the Scriptures, as well as in a comprehensive knowledge of the Book itself. No such concise, accurate and balanced statement of these teachings, within brief compass, exists in our language as that found in the Westminster Shorter Catechism." (*Ibid.*, 1906, p. 7.)

c. Evangelical *Northern Baptist*

55. The Sunday school.

"Its purpose: To develop efficient character by means of definite, organized and carefully selected instruction in the Bible and in the religious life. It deals particularly with youth. It is 'the school of the church,' meeting on Sunday for class study." (*Northern Baptist Convention*, Minutes, 1915, p. 126. A Program of Religious Education in the Small Church.)

56. "Perhaps there is no one subject of study so neglected today in Baptist churches as that of the church itself. What was its origin, character, history, and significance? What are its functions and claims upon us? How many of our members can give the how, why, and wherefore of their faith? We should put here something that will do for us, at least, what the catechism does for some other denominations. The whole department of the home church, in our nomenclature, should be taken in hand by the pastor or some competent person, and the work conducted at some hour

when real study can be given to it, so that we may vigorously repair that weakness in the members of our Baptist churches." (*Ibid.*, 1912, p. 81. Report of the Commission on Religious and Moral Education.)

57. Unifying the educational program in the local church.

"Moreover, any program that will meet the demand of the present, must center in the needs of the individual, and not in any given body of material to be taught. The material, however valuable, must always be thought of as means to the end and not the end. Whenever the imparting of the information contained in a given lesson becomes the chief aim of the teacher, that teacher falls far short of the true goal. The end should be, not information, but the creation of great Christian attitudes which will produce efficient Christian living. Information is only a means to that end." (*The R. E. D. Book of Leaflet Literature*, pp. 3-4.)

Christian

58. "We do not have in our church the cleavage between evangelism and education which unfortunately has developed in some places, but we rather have what we are happy to describe as evangelism through education, working for unity of life and experience through integrated programs of religious education." (Letter, W. A. Harper, General Secretary, Board of Christian Education of the Christian Church, March 9, 1927.)

59. Acquaint the children of the church with the principles and purposes of the church.

"The future of the Church, with whatever it has to offer, is dependent upon the efficiency of its ministry and the loyalty of its laity. The foundations of loyalty are laid early in youthful minds. Militarism was developed in Germany by teaching it in the schools. The charitable principles of the Christian Church will become a part of the religious life of its members, compelling loyalty, fidelity, and loving service, whenever these

principles are lodged early in the minds of the child.

"We owe it to the child and to the Kingdom to properly instruct him in religious matters. We must have some definite plan of instruction. Such a plan might include the preparation of a handbook, with instruction for its use. A book of this kind would need to be carefully prepared by men and women who know and realize the inner meaning of the Christian Church and who at the same time understand childhood and youth. It should have no hint of controversial doctrines, and should exert no influence to unduly exalt our own Church because it is ours.

"But, on the other hand, it should seek to give the children of our Church an intelligent appreciation of the real worth of the denomination and to definitely prepare our Church to make the contribution to the religious world that God expects and the Kingdom demands of it." (*Proceedings of the American Christian Convention*, 1919, p. 103. Report of Commission on Education.)

Congregational

60. A program of religious instruction and training in the local church.

"Instruction. It is the duty of the Church to provide food for intelligent Christian thinking and to guide the minds of its children in their growth and development. The aim of the Church's instruction should be to lead them to assume a filial and reverent attitude toward God and his world, and to live in Christian relations of life and helpfulness among their fellow-men. To this end the Church should make its young people thoroughly familiar with the revelation of God as found in the Bible and in nature, acquaint them with the main facts in the history of the Christian church and Christian missions, help them to appreciate the religious customs, the religious beliefs and the religious needs of other peoples, and inform them concerning the history and distinctive char-

acteristics of their own denomination as well as concerning the social and missionary enterprises in which it is now engaged." (*National Council of the Congregational Churches of the U. S.*, 1915, p. 386.)

61. Real goals.

"Just what do we seek to accomplish in religious education? Do we wish the pupils to know the Bible? That is good and greatly to be desired. But the people who know the most Bible are not necessarily most Christian. Dogmas held, whether conservative or liberal, are no guarantee of being Christian.

"Whatever else may be true or necessary, it seems clear that we have not actually registered in religious education unless the attitude of the pupil has been affected. No matter how much may have been committed to memory, unless there develops a better attitude toward other folk, toward all of life, toward God, we have not made the life more Christian. Spirit, purpose, attitude of the proper sort are what we seek." (*Congregational Standards for Church Schools*, 1924, pp. 18-19.)

Methodist Episcopal

62. "The Methodist Episcopal Church has always believed that the only infallible proof of the legitimacy of any branch of the Christian Church is its ability to seek and to save the lost, and to disseminate the Pentecostal spirit and life. The chief stress has ever been laid, not upon the forms but upon the essentials of religion.

"The sole object of the rules, regulations, and usages of the Methodist Episcopal Church is that it may fulfill to the end of time its original divine commission as a leader in evangelization, in all true reforms, and in the promotion of fraternal relations among all branches of the one Church of Jesus Christ, with which it is a co-worker in the spiritual conquest of the world for the Son of God." (*Doctrines and Discipline of the M. E. Church*, 1920, pp. 10-11.)

63. Results of religious education.

"Still the church is growing in numbers. Where do they come from? The very place from which they should come, the great reservoir of supply—the Sunday School. Here they receive a measure of training even before they join the church. After coming into preparatory relationship they are faithfully cared for by the pastor or some well-prepared person, presumably a woman, who can give time out of a great woman's heart to teaching young people the principles of a godly life." (*The Methodist Year Book*, 1924, p. 10.)

64, 65. The sufficiency of the Holy Scriptures for salvation.

"The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church." (*Doctrines and Discipline of the M. E. Church*, 1920, pp. 26-27. The Constitution, Division I, Articles of Religion.)

66. "Let all Sunday schools connected with our congregations be under the control of our own Church and use our own literature." (*Ibid.*, The Sunday School, p. 179.)

Southern Presbyterian

67. "Our Southern Presbyterian Church, still adhering faithfully and consistently to the principle laid down by the Reformation that the Scriptures of the Old and New Testaments are the only infallible rule of faith and practice, and still believing in their inerrancy and sufficiency as a divinely inspired guide in all matters pertaining to God and salvation, is all the more under obligation to support the work of the American Bible Society." (*General Assembly of the Presbyterian Church, South*, p. 36. Re-

port of the standing committee on Bible cause.)

d. Experiential Friends

68. Purpose of the first-day schools.

"The schools must not be regarded as places to obtain personal righteousness, save as such attainment is to be applied to an altruistic purpose. The purpose of studying religious history is not to learn an orderly sequence of facts, but to obtain material to build anew into the life of today." (*Fifty Years of First-Day School Work*, 1915, p. 21. The Central Bureau.)

69. "The aim of the First-day school is not to stimulate the mind, but to touch the spirit. It is not desired to teach *about* the light within, *about* God, our Father and man, our brother, but to so awaken the faculties that these shall become real and vivid to us; that the phrases of conventional religion shall break forth from the seeming death of these many centuries into the winged glory of perfect life." Quoted from address of Jesse H. Holmes (*Ibid.*, p. 22.)

70. Freedom for development.

"If Friends have developed institutions under their care it is not for the purpose of isolation or aloofness, but because they feel the need of freedom to work out certain principles in a way that is not possible under the limitations of public control. If they have arrived at any valuable results they would share them as widely as possible.

"This thought is expressed in three short quotations from official statements of the Society of Friends made in 1925.

"All our educational provision should make not for narrowness and separation, but for breadth, freedom and unity.

"We desire that all our educational institutions may be more and more permeated with the sense of the divine life and power, and that they may with ever-increasing clearness, express the ideals of education and of Christian character for which we stand.

"We encourage Friends to do their utmost to make the education of all our fellow citizens and of all those for whom we have any responsibility, broad, ample, efficient and calculated to hasten the coming of the kingdom of God."

(This article was written for *The Corner Stone of Liberty*, an educational guide to schools in Pennsylvania and vicinity, and is reprinted by permission of the Educational Advancement Association. *Quaker Contributions to Education in Philadelphia and Vicinity*, Stanley R. Yarnell, p. 8)

71-72. What constitutes a good curriculum?

"Any material which helps to serve these purposes is suitable for use in a curriculum. In order to connect the religious experiences of the past with our own and to identify with perpetual unity the qualities which make men noble and worthy sons of God, it is essential that modern material shall be used to supplement the Bible material which forms the backbone of our courses."

"The Bible will doubtless always occupy a major place in religious study, because it is the unique history of the inner as well as the outer struggle of a religious people, and contains the remarkable record of the life and teaching of Jesus, the Great Exemplar. People are not made religious by merely becoming familiar with the Bible. Religious education should include not only an intellectual vision developed by a study of religious history, but the ability to evaluate things truly, separating true standards and guides from false ones; trying to make right decisions in the many ethical crises through which all people pass." (*First-Day School Bulletin*, Vol. XII., No. 1, 1927, p. 1.)

Unitarian

73. Religion is not merely a matter of knowledge, but the way of life.

"The Unitarians believe that the essential message of the Gospel is a call

to spiritual living, and not a structure of speculative doctrine." (*Essential Christianity*, Bulletin, Am. Unitarian Assn., p. 3.)

74. "It is necessary first of all that we get clearly in mind our real aim in the Church School. It is three-fold. I shall indicate the Parts of it by three short, familiar words as aids to the memory: know, be, do.

"1. Our first aim is that our pupils shall know some of the things needful about religion. This is the knowledge aim of our school.

"2. Our second aim is that they shall be the best sort of people. This is the character aim.

"3. Our third aim is that they shall do the best they know. This is the right conduct and service aim." (*How We Use the Bible in Religious Education*, Bulletin, p. 3.)

75. The Beacon Course. Its material and use.

"The Beacon Course places the child first, and makes material a secondary consideration. We use the Bible largely in the Beacon Course, and believe that in using it not in bulk and in the order of the books, but as illustration of ways of thinking and living we are teaching it most effectively. But whenever the needs of the pupils can better be met by choosing non-biblical material that is done. History, discovery, science, biography, poetry, and the riches of English literature and of earnest human life are freely drawn upon. The one controlling purpose in the whole course is to enrich, stimulate and guide human lives.

"The end sought in every book, chapter and leaflet has been the promotion of better character. To those seeking the higher life and striving to bring in the Kingdom of God, the Christian Commonwealth, the Beacon Course in Religious Education is earnestly commended."

(*The Church and the Children*, Pamphlet No. 16, p. 16.)

76. "The end of Sunday school and other religious instruction is growth — growth of individuals and society. We have many substituted and less worthy ends in religious education.

"The recognition of individuals and individual needs has been, in fact, the dominant note in the message of the great educators. It is a chord to which 'secular' education is more or less vitally responding. It represents one of the great needs in religious education.

"What are its implications in respect to the problem of religious education? It furnishes a new motive for religious work. It is here and now—to do what we can to help and inspire and beautify these individual lives in which the seeds of truth may germinate and grow." (*Religious Education in the New World-View*, Pamphlet, p. 8.)

77. "We of the liberal faith use the Bible in our teaching of religion. We must use it more and better if we can. The projectors of THE BEACON COURSE have honestly tried to make the most of the Bible and the best use of it in religious education. We believe it possible to teach from the Bible without teaching the erroneous ideas that have been part of the interpretation of our Bible in the Christian church. We think that teaching right religion is the most essential thing and that when we try to do such teaching we teach the Bible itself far better." (*How We Use the Bible in Religious Education*, Pamphlet, p. 17.)

78. "The Beacon Course in Religious Education has for its controlling purpose the promotion of the truly religious life.

"The Beacon Course is child-centered. Its primary aim is not to store the memory, or to get something taught, but to guide developing lives safely through besetting dangers and lead them on to a genuine Christian manhood and womanhood." (*The Beacon Course in Religious Education*, Pamphlet, p. 2.)

III.

DEVELOPMENT OF PROCEDURES, AGENCIES, AND PROGRAMS UNDER THE INFLUENCE OF MODERN TRENDS IN EDUCATION

The sources reveal quite clearly the procedures, agencies, and programs by which the churches are seeking to attain their educational objectives. These offer not only some basis for the evaluation of the programs of the churches, but give evidence of the very pronounced effect which modern trends in education are having upon their procedures. While there is unmistakable evidence that certain communions have been slow in responding to the newer ideals in education, there is equally unmistakable evidence that other communions are eagerly seizing upon these ideals and seeking to make them effective in their programs. There is yet lacking a large degree of collective thought and purpose necessary for the formulation of an effective common program of religious education, even among the Protestants, to say nothing of the wider variants when the Catholics and Jews are included. But the sources in the following pages clearly show that the churches are awakening to their educational responsibility and are seeking to reconstruct their procedures in the light of the best educational experience of our time.

One of the most significant signs of advance has been the appointment of commissions by such communions as the Northern Baptist, the Congregationalist, and the Protestant Episcopal to make a comprehensive and thoroughgoing study of the educational situation in these bodies and to recommend educational policies (79, 80, 81, 100). It is significant that in some of these bodies the commission has been established as a permanent agency (79). It is equally indicative of the advance of religious education that such a body as the United

Presbyterian has definitely adopted the employment of the survey, one of the most effective scientific instruments of improvement, as a basis for the program of the local school (82).

There is clear evidence of a growing conviction that if the communion is to have an effective program it must unify the fragmentary programs that have arisen to meet special needs into a comprehensive educational program for the entire communion. In recent years this has taken the form of the organization of a central body the function of which is the supervision of the religious educational work of the communion (83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94). Though in some communions this body is still organized as a part of the missionary organization, as with the Disciples (183), or with the publication society, as with the Northern Baptists (84), there is a very recent tendency for this central body to be organized independently for the discharge of this specific function, as in the case of the Evangelical Church (89) and the Southern Methodist Church (91). A perhaps even more significant recent tendency is the organization of the entire educational work of the church in the church, as well as in the colleges and seminaries, under one board of education, as in the case of the Christian Church (86, 87), the Congregational (88), and the Northern Methodist (90). The possibilities and promise of this tendency are very great and indicate not only an awakening consciousness of the responsibility of the churches for religious education, but the employment of a procedure that should result in relatively rapid progress.

In keeping with this general tendency on the part of the communion as a whole is a growing sense of responsible supervision in the local church. This takes the form of the appointment of a committee on religious education (95, 96) and the employment of a trained director of re-

ligious education for the local church (97).

Another evidence of a growing sense of the responsibility of the local church is the provision of suitable buildings and educational equipment for the teaching work of the church (98, 99).

One of the most hopeful evidences of educational progress is the perception on the part of many of the communions that religious education is a continuous process and that it can only be carried on fruitfully through a comprehensive and unified program built upon the needs of childhood and youth. This movement assumes the form of attempting to correlate the objectives and procedures of the various agencies in the communion and local church that have arisen at various times to meet partial and special needs (100, 101, 102, 103, 104, 105, 106, 107, 108, 109).

Perhaps in nothing is the evidence of progress more striking than in the sensitiveness of many of the communions to the newer trends in the direction of a more vital method in teaching religion. The clear sense of the inadequacy of traditional methods in teaching religion is in itself the beginning of improvement (110). This is particularly striking in the case of the Catholic Church, which has been so thoroughly committed to formal traditional methods (114, 115). There is a feeling that sound procedure in teaching religion must take into account the general principles of education, and that much is to be gained by profiting from the experience of the public schools (119). There is a frank recognition on the part of some communions that education must begin with the activity of the learner (116). Some communions have as clear an insight as is to be found in educational literature that method must relate itself to ongoing and purposeful experience of the learner (120, 111, 112, 113).

Quite in keeping with these changes in regard to method are very recent, and

in some case very thoroughgoing, changes in regard to the curriculum. The central factor in these curricular changes is the placing of the learner rather than subject-matter at the center of the educative process (121, 127, 128, 132). This principle has led many communions to abandon the older type of uniform lessons and to adopt some form of graded lessons. Even more significant of the movement is the fact that some of the communions are now engaged in the revision of their graded systems in order better to make them conform to the needs of the learner (126, 129, 130, 136, 137, 138). Some of the communions have advanced far beyond the type of curriculum represented by graded lessons, and are experimenting with curricula that deal directly with the enrichment and control of the experience of the learner (127, 132). To this evidence must be added the fact that a large number of the evangelical Protestant communions are now engaged co-operatively with the International Lesson Committee and the International Council of Religious Education in creating an entirely new curriculum for Sunday, week-day and vacation religious education to be known as The International Curriculum of Religious Education. It is based upon the experience of the learner undergoing interpretation and control in terms of Christian ideals and purposes (129b).*

Under the pressure of these newer demands of religious education there is a growing sense of the fundamental necessity of leadership training. Dependence upon volunteer and unprepared teachers is regarded as the weakest point in the church's educational program (140). While some denominations are attempting to carry on their own teacher-training

*The *Statement of a Theory of the Curriculum*, to which Dr. Eiselen refers as having been adopted officially by the Methodist Episcopal Church is of such fundamental importance in interpreting the attitude of the co-operating communions represented by the International Lesson Committee that it is included in this body of source material as an Appendix. Several of the communions are expending their energies for their own curricular needs through this co-operative enterprise.

program, there is a marked tendency to use the Standard Teacher Training Course worked out co-operatively by the denominations through the International Council of Religious Education (142, 143, 145, 150). In this work there is a good deal of co-operative effort in conducting teacher training schools (145, 148), though most of it is carried on under the supervision of the communion itself (141, 142, 144, 146, 150). There is quite a wide variety of agencies, including the local training class, the institute, conferences, and standard leadership training schools (146). One of the most significant extensions of teacher-training is the enlistment of the church colleges and seminaries in the undertaking through the establishment of chairs or departments of religious education (148).

As a result of these newer trends in education, there is a growing consciousness that education is a continuous process in the experience of the child and that some sort of articulation must be worked out between religious education and public education (151, 152, 153, 154, 155, 156, 157, 158, 159). It is perceived by some that religion cannot be taught apart from the rest of the child's experience and be effective as religion (151). From the viewpoint of the Catholic Church, the answer to the problem is the parochial school (152), and, as we have seen, the Jews are inclined to find their way out in this direction (151). There is a deep conviction on the part of some communions that state and church should be kept separate as to these functions (154), and that the way out is through mutual understanding and co-operation (155, 157, 158), and through the supplementation of public school education by week-day religious education (155; see also section on week-day religious education). In any case, there is a deep conviction that public education without religion is inadequate for personal or social living (153, 156, 158, 159).

There is awareness of need for the

enlistment of the home in the work of religious education, and the parent-teacher association is proposed as one means of bringing about a closer relationship (160).

The conviction that more time is needed for religious education, that the instruction of the public school is inadequate for the total need of the child, and that the church has a right to part of the time of the child for accomplishing its educational objectives has given rise to week-day religious education as a partial solution of the problem. This solution is looked upon as holding out great promise by some (163, 166, 168); the Catholics, on the other hand, regard the movement as a mere make-shift (165). In any case, the movement is growing rapidly (166, 168, 170, 171, 172, 173). There is some feeling that the movement may miss its aim and is in need of careful supervision (171). There is a feeling on the part of some that this enterprise can best be carried on in a co-operative way (166, 169, 170).

In increasing numbers the churches are impressed with the opportunity of using the free time of the vacation period for religious education (181). Some even see in it the distinguishing feature of religious education in this generation (182). It possesses certain unique advantages (184). As a result of considerable experience the movement is thought by some to be passing beyond the experimental stage into a regular program of the church (184).

Recent years have witnessed a new sense of obligation to stress the religious education of students in higher institutions of learning (186, 188, 189, 190, 191, 195, 197, 198). Certain communions have included the establishment of chairs or departments of religious education in their church colleges or seminaries (192, 196). The most recent, and a most significant development, is the establishment of foundations or schools of religion

under denominational auspices at state universities (193, 194, 197).

The sources reveal a growing emphasis upon the social note in religious education as conducted by the churches (199, 200, 201, 202, 203). There should be intelligent training for social responsibilities and functions (199). A conscious effort is made to cultivate attitudes of international good will and peace (201). Preparation for responsible citizenship is to be kept ever in mind (202), though the larger function of the church is to enable persons to assume a Christian social attitude in every situation (202). Such social attitudes and skills will best come through actual experience in social living (202). This means the introduction of social situations into the school (203).

The sources disclose a desire on the part of various communions to face the task of religious education as a common function and responsibility and to co-operate wherever opportunity presents itself in furthering the common elements of the program (204, 205, 206).

In addition to the enrichment of the curriculum noted before, there is discernible a tendency to extend the range of religious instruction to additional groups (207).

I. The Commission and Survey as Bases for Communal Educational Policies

Northern Baptist

79. "In view of this situation your commission feels impelled to recommend the following:

"(1) That there be appointed a permanent 'Commission on Religious and Moral Education.'" (*Northern Baptist Convention*, Minutes, 1911, p. 164. Report of the Commission on Religious and Moral Education.)

Congregational

80 (See Report of Commission elsewhere in sources.)

Protestant Episcopal

81. "In 1893 there were but three

diocesan forces operating for the promotion of Religious Education.

"Two lines of development mark the years between 1898 and the present time. The first was the federation of the different Commissions and the Sunday School Institutes which came rapidly.

"The second development was the appointment of a Joint Commission on Sunday School Instruction by the Convention." (*General Board of Religious Education*, 1913, p. 11.)

United Presbyterian

82. "The growth in our communion relative to a conscious regard for the educational function of the church has begun to show itself in a very meagre way by the following:

"The adoption and use by our denomination of a 'Survey' service by which each church Bible school is surveyed by this office and a detailed report with recommendations mailed to the pastor and superintendent of the local church." (Letter, March 9, 1927, J. Brad Craig, Secretary, Bible School Department.)

II. Tendencies Toward Comprehensive Educational Policies Within Communions

Jewish

83. "In compliance with this action of the Conference, your Committee (on Religious Education) offers the following resolution:

"Whereas, it is highly necessary to standardize, systematize and coordinate the work of the Religious Schools of our country, your Committee on Religious Education submits the following recommendations:

"(1) The formation of a Federation of Jewish Religious Schools under the auspices of the Central Conference of American Rabbis, to be called the National Federation of Jewish Religious Schools." (*Central Conference of American Rabbis*, 1921-23, p. 55. Report of the Committee on Religious Education.)

Northern Baptist

84. "Never before has the genius of the Society for religious education been more manifest than during the present year. The Missionary, Editorial, and Publishing Departments all make large contribution indirectly toward solving the problems of religious education. Adding this indirect educational work to the direct and definite educational work of the Educational and Young People's Departments, it is safe to say that three-fourths of the religious educational work done for our churches is done under the leadership of this Society." (*Annual of the Northern Baptist Convention*, 1911, p. 6.)

Southern Baptist

85. "The Sunday School Board was organized primarily as a Sunday-school agency, as its name implies. Its chief task through the years has been to carry on this work of definite upbuilding." (*Annual Report, Sunday School Board*, Southern Baptist Convention, 1926, p. 327.)

Christian

86. "In October 1922 the General Convention of the Christian Church adopted an amendment to the Constitution providing for an integrated program of Religious Education in the following language: The Department of Christian Education 'shall have charge of all convention interests connected with Christian Education, and shall survey, outline, promote and direct a full program of Christian Education and training for Christian life and service reaching from our home through our churches, communities, schools and colleges, and shall fraternally cooperate with similar departments in other denominations, and with organizations having similar objectives.'" (Letter, W. A. Harper, General Secretary, Board of Christian Education, March 9, 1927.)

87. "The work of the Board of Christian Education, organized at Burlington, N. C., four years ago, has been commendable. Through their field staff and periodicals they have succeeded in unifying

our work into a worthwhile program, and have achieved much in organization and leadership training." (*Proceedings, General Convention of the Christian Church*, 1926, pp. 228-29.)

Congregational

88. "The program of the reorganized Religious Education Boards is to permeate our entire denominational life with an adequate and compelling Religious Education ideal and to develop a comprehensive unified Religious Education program in home, church and school; a program intended to train all our church people as workers and to raise up and train a selected group as leaders; a program back of which the entire church will put her best effort in the consciousness that her larger service depends upon her own vigor and efficiency." (*Annual Report*, Congregational Education Society, 1917, p. 16.)

Evangelical

89. Rise of the Boards of Sunday Schools.

"In 1911, the General Conference provided a more perfect organization for the promotion and supervision of her Sunday School work, by creating local, Conference and General Boards of Sunday Schools. It is through these Boards that the Church manages and directs the work of the Sunday School as done in the local Church, Conference territory and in the Denomination at large." (*Handbook of the Sunday Schools of the Evangelical Church*, p. 4.)

Methodist Episcopal South

90. The University Senate.

"It shall be the duty of the University Senate to protect the educational standards of the Church. The Senate shall have authority to establish standards for the various educational institutions and foundations under the patronage of the Methodist Episcopal Church, and shall have advisory oversight of the educational work conducted under the several Benevolent Boards of the Church with a view to ascertaining its quality and effec-

tiveness." (*Doctrines and Discipline of the M. E. Church*, 1920, pp. 317-18.)

91. The General Sunday School Board.

"For the purpose of promoting the religious instruction and training of our children, youth, and adults, and for the spread of Bible knowledge, there shall be a General Sunday School Board, incorporated according to the laws of the State of Tennessee, under the name of 'The General Sunday School Board of the Methodist Episcopal Church, South,' with headquarters in the city of Nashville. The Board shall have oversight of the Sunday school work of the Methodist Episcopal Church, South, including allied week-day religious instruction, under such regulations as the General Conference may prescribe, and shall have authority to make such by-laws for its government as it may find expedient, in harmony with this Constitution." (*Ibid.*, p. 162.)

92. "The last General Conference made provision for the Board of Education to enter more specifically than heretofore the field of religious education.

"The function of this Department is to promote religious education in the schools, colleges, and universities, both of the Church and of the State." (*Christian Education*, May 1926, p. 18.)

Presbyterian in U. S. A.

93. "The Sunday School continues to be the most conspicuous Church school, and the nucleus and starting point for the broadening and deepening of the Church's program of Christian education. The Department not only seeks to help the Church to increase the enrollment and attendance of existing Sunday schools but also to assist in developing their evangelistic and educational efficiency in every possible way." (*Annual Report*, Board of Christian Education, 1927, p. 21.)

Unitarian

94. "The Department of Religious Education undertakes the work hereto-

fore conducted by the Unitarian Sunday School Society. Its purpose is to correlate and vitalize the endeavors of Unitarian Sunday Schools, issue manuals and lesson helps, conduct Sunday School Institutes, provide lecture courses for teachers, and seek to introduce and encourage modern methods in religious education in the Unitarian churches." (*Year Book*, 1925-1926, p. 16.)

III. Responsible Supervision in the Local Church

a. The Committee on Religious Education

b. The Director of Religious Education

Northern Baptist

95. "Every need of every young person in religious education must be provided for. In order that such a plan may be so comprehensive, symmetrical, and adequate as to satisfy the present-day needs of the church, the work should be placed in the hands of a central committee which has the wisdom, the skill, and the authority to take into consideration all the teaching activities of the church." (*Northern Baptist Convention*, 1916, pp. 134-35. Report of Committee on Religious Education.)

Christian

96. The committee on religious education.

"It matters not what the size of the church may be, its first action toward the formulation of a comprehensive program will be the appointment of a Religious Educational Committee, which will be responsible to the church, and whose duty shall be the shaping of a policy and program for all the educational work of all the units of the church organization. Only so can an inclusive and well-articulated program be secured." (*The American Christian Convention*, 1922, p. 269.)

97. The director of religious education.

"Wherever finances will permit, a Director of Religious Education should be

provided, who will carry out the program formulated by the Committee on Religious Education, and who should devote all of his time, if possible, to this work. Fortunately, our schools and colleges are providing, in increasing numbers, leaders fitted for this specialized duty. The right kind of an individual, properly trained, becomes increasingly valuable here." (*Ibid.*, p. 271.)

IV. Improvement in Buildings and Equipment

Northern Baptist

98. The Church school building.

"The rapidly developing ideals of religious education call for specialized facilities in church buildings. Failure to provide suitable physical facilities is reflected in the increasing difficulty of carrying out an adequate program of religious education." (*Northern Baptist Convention*, 1917, p. 127. Report of Committee on Religious Education.)

Presbyterian in U. S. A.

99. Comparatively few church buildings, excepting those recently constructed with a special view to provide for the instruction and training of the children and youth, are adapted to meet the present requirements of our Presbyterian educational program. Indeed the proportion of church buildings that are constructed as to provide properly even for a departmentally graded Sunday school is pitifully small. This situation has developed because most of the church buildings have been planned primarily for the purpose of providing for the services of worship, to the neglect of the Sunday school, which is thus required to carry on its work under great disadvantages. In view of the important place which the Sunday school occupies in determining the future of the church it is the manifest duty of every congregation to make the best possible provision for its work." (*Adapting the Church Building for the Purpose of Religious Education*, p. 3. Board of Christian Education, Bulletin No. 5.)

V. The Correlation of Educational Agencies in the Communion and in the Local Church

Northern Baptist

100. "Resolved, That the President appoint a commission of seven to study and report upon the problem of coordinating all the agencies in a local church that make for religious education." (*Northern Baptist Convention*, Minutes, 1909, p. 126.)

101. "Before religious education in the church can be completely systematized and coordinated, we must study the entire constitution and function of the church. Only after some exhaustive investigation shall we be able to prescribe the proper grades of instruction for the different ages and different degrees of advancement." (*Ibid.*, 1912, pp. 82-83.)

102. "Your commission is firmly convinced that the multiplicity of educational courses which now claim the attention and patronage of the churches, for the development and expression of Christian character, does not meet the full requirements of the times in an effective manner." (*Ibid.*, 1911, p. 163.)

Christian

103. "It has been the goal of this department not only to promote Religious Education through the agencies of our church responsible in a special way for this work, but also to correlate the work in our churches, conferences and whole denomination toward a definite goal." (*The American Christian Convention*, 1922, p. 148. Department of Religious Education.)

Southern Baptist

104. "No effort is being made to promote the Vacation school by differentiating it from the other educational work of the churches. It is hoped that when a church establishes a Vacation school, it will establish it as part of the activities of the church itself and relate it as a correlated unit in the rounded educational program of the church in order that it may take its place beside the Sunday school

and the B. Y. P. U. as a major educational activity." (*Southern Baptist Convention*, 1926, p. 382. Report of Sunday School Board.)

Presbyterian in U. S. A.

105. A three hour a week church school for the individual church.

"The organization of a week-day class or school of religious education in an individual church not only greatly strengthens its program of religious education but also intensifies its problem of correlation.

"The term 'Church School' as used in this bulletin includes all the distinctly educational agencies of the church. When a church gains a true conception of its educational task and the high desirability of a united program of education, the members of such a church soon cease to think of the educational activity of the church in terms of its individual units. The Sunday school becomes for them the Sunday Session of the Church School, the week-day religious instruction is thought of as the Week Day Session of the Church School, and the Christian Endeavor meetings are seen to be the Expressional Sessions of the Church School." (*Board of Christian Education*, Bulletin No. 8, pp. 7-9.)

106. A system of Christian education: Is it possible?

"The need now is for a more intelligent cooperative relation between these forces of Christian education. The child on the Cradle Roll and the youth moving through all the educational contacts that await him in the home, the school, the college, and the seminary, must be able to recognize at every point an unbroken spiritual oversight and direction. There must be no intervals in his educational life untouched by the vital influence of his Church. There must be a more comprehensive program of carefully organized religious contacts with our children and youth." (*Annual Report*, Board of Christian Education, 1927, p. 5.)

Protestant Episcopal

107. Religious education must become a unit.

"In a word, the educational system of the State, although it has many sections, is constructive. Its upper stages are built upon the lower. In education in religion there are also many factors concerned. All real life is characterized by processes, or related actions. Religious education, just because it seeks to shape a growing individual, ought to be a process. For unless it is a process, it fails to keep continuous hold of the growing individual.

"The greatest task in the teaching of religion today is to establish a continuous inter-relation between the home, the parish, the school, the college, and the seminary. Each is a stage in the progress of the individual into the fulness of religious life. But until each stage hands up a definite contribution to the next and builds upon a definite accomplishment of the preceding, the process is balked, results are lost, and labor is wasted.

"The most difficult task before the General Board is to establish this point of view in the educational institutions of the Church." (*A Pre-Convention Statement*, *Church Ideals in Education*, 1916, p. 18.)

108. "The Board recognizes that the future development of educational work must depend on a close interrelation of all the educational problems of the Church. Religious Education is a unit, and the Church should be the first to recognize this fact. The methods and programs made in one department of educational activity within the Church cannot attain their highest efficiency unless they are closely related to the methods and programs in all other departments." (*Report of the General Board of Religious Education*, 1913, p. 28.)

Southern Presbyterian

109. Program.

"The ideal toward which we are look-

ing is an integrated program of Religious Education in the local church. What may be called in the terms of your recent outline, our *ad interim* policy or ideal is a *correlated* program. This correlation is represented in three areas or planes of operation.

"(a) Correlation of plans and curriculum material between the executive agencies of the Church, such as Foreign Mission Committee, Home Mission Committee, Christian Education Committee (schools and colleges), Sunday School and Publication, Woman's Auxiliary, etc. We are working toward the inclusion of curriculum materials represented in these various aspects of church work in the church school program. (Church school represents the whole of the educational program of the local church).

"(b) The several departments of our Sunday School and Publication Committee correlate their policies and programs and cooperate to the end that a unified educational program may be presented to the local church. (This has reference chiefly to the correlating or integrating of the programs and activities of the Sunday schools, Young People's Societies, and other organizations in the local church, including the home, weekday R. E., D. V. B. S., etc.)

"(c) Agencies and organizations of the local church are correlated through the agency of a Council of Religious Education or Young People's Council, which eliminates duplication, etc., and unifies the Religious Educational program." (Letter, Dr. Gilbert Gloss, Editor in Chief, Presbyterian Committee on Publication.)

VI. New Trends in Method

Jewish

110. "From the title of this paper it is assumed that methods in vogue in the public schools are perfect and are, therefore, worthy of imitation. Judging by the constant criticisms of secular schools by experts who are, in large degree, men

connected with various departments of education in universities, and who are engaged in the training of teachers and supervisors and, therefore, study education from the academic standpoint, we are prone to consider that our first premise is open to argument.

"Yet it will be admitted that the methods employed in well organized school systems are so superior to the amateurish conditions existing in 'Sabbath' schools that we may proceed with the discussion without fear of challenge." (*Central Conference of American Rabbis*, 1916, p. 241. Application of Public School Methods in the Organization and Management of the Religious School, Benjamin Veit, Supt. Public Schools, Brooklyn, New York.)

111. The tendency to introduce purposeful activity.

"The practice in many schools for many years and in some schools to this day has been based on the assumption that knowledge will lead to action. Teach a boy what constitutes the ethical life and he will live the ethical life. No greater mistake in method could possibly be made. To assume that knowledge insures conduct is as naive as to assume that a person can develop into a genius by being told stories of the lives of geniuses. Religion and morality can not be taught directly, especially to children." (*Central Conference of American Rabbis*, 1921-23, p. 314. Recent Tendencies in Education and Their Application to the Jewish School, by Emanuel Gamoran.)

112. "These two elements, the value of activity and the value of purpose, have in recent educational theory been expressed in one term—'The project.' The 'Project Method' is now a technical term used to designate that type of education which is based on an appreciation of the value of purposeful activity as a means of developing the individual." (*Ibid.*, p. 316.)

113. ". . . One of the achieve-

ments of a new course of study for the Jewish school should be the introduction of the teaching of customs and ceremonies by the 'Project Method.' The application of the idea of the purposeful act to Jewish religious education would mean the application of one of the most significant of recent tendencies in general education." (*Ibid.*, p. 317.)

Catholic

114. Errors in our Catechetical System.

"It should appear, to the casual observer, that the religious training of our Catholic young people can not present any extraordinary difficulties. The fundamental doctrines and laws of the Catholic Church are few, simple and definite; and, while affording exercise to the profoundest intellects, they are adapted to be grasped by and to influence the minds of the humblest. Granted a highly educated and zealous priesthood, with a sufficiency of devoted assistants, and classes of children ready to learn; there appears to be no ground for discussion about methods, for much difference of opinion, or for apprehension of failure. Put the Church's teaching into plain words, let the children learn it from the catechism, let some simple developments be supplied *viva voce*, and all is done. What room can there be, in such simple operations, to talk about a psychological basis for the teaching methods, metaphysical technicalities, and logical developments? The devout mothers of old times who brought up their children to be sturdy Christians, full of the true Catholic instinct and trained to every religious practice, did not trouble themselves about such high and abstract considerations. They had a great religious work to do, and they just did it and did it well, each one in her own household.

"But times are changed, and all the circumstances of the times. In religion, as in manufactures and commerce, the individual method has given way to the collective method; and the simple opera-

tions that once were carried on by the "rule of thumb" must now be regulated by the laws of science then unknown, by recondite principles economical and social, medical and hygienic, political, and international. The old systems had their advantages; and the new ones, especially during a period of progressive adaption and consolidation, have their disadvantages. But it is not to be supposed that antiquated methods could be successfully applied to the new conditions, or that no *modus agendi* can be evolved adequate to modern requirements." (*Religious Education and Its Failures*, Rev. James Bellord, p. 39.)

115. Teaching religion to adolescents.

"Taking the viewpoint that the teaching of religion is a process involving the teaching of ideals, habits and activities as well as of a central core of dogmatic information; experimenting carefully and conservatively with new materials organized to reach more effectively the adolescent age; testing, reporting and pooling our experience so that one school or one diocese may profit by the findings of all other schools and dioceses,—these, I submit, are the necessary steps toward the placing of the high school course in religion on its own proper basis. With so much accomplished, it seems reasonable to expect that the next decade will see the production of syllabi and textbooks competent to advance us a long way toward the goal which we all desire and for whose attainment we labor and pray." (*Proceedings and Addresses of the Annual Meeting*, 1925, p. 197.)

Congregational

116. "A large number of week-day classes in religion are being conducted as catechism groups with question and answer and memorizing drill the prevailing features. This method is not followed in the best modern schools.

"In many schools the heart of the hour for all classes up to senior high school is given to the telling of a story. This story period is usually followed by a period of

more or less artificially related hand-work."

"A growing tendency may be noted to allow the 'lesson' in religion to *begin with the activity*. Some of the best teachers, believing that children learn only by doing, dare to allow the children to undertake some worth while enterprise and teach them through sharing in a piece of Christian service to know what is the Christian way of life. Story-telling, question and answer, discussion and topic study are all used as the enterprise develops." (*Week-Day Religious Education*, Congregational Education Society, 1922, pp. 7-8.)

Presbyterian in U. S. A.

117. "The great objective of the Division of Christian Education in the Home, Church and Community is the promotion of a program or curriculum of Christian education which shall be at once genuinely scientific and genuinely Christian. That is to say, the program or curriculum toward which we are moving will be genuinely Christian in its aims and objectives and in the powers which move through it, and genuinely scientific in the application of the best knowledge accessible to the formulation of the methods of procedure through which these aims and objectives may be realized." (*Annual Report*, Board of Christian Education, 1927, p. 17.)

Protestant Episcopal

118. The meaning of education.

"Education means much more than schooling. Education means the growth and unfolding of the entire personality. This education is a consistent process involving experiences and activities in all departments of our being—physical, mental, religious and social. These departments are not separate and distinct, as we are prone to view them. They are mutually related and inter-dependent and inextricably intertwined, but behind them all is the personality that must be de-

veloped. To ignore any one of these related departments is to limit and dwarf the possible development of all. There are religious experiences of tremendous value and appropriate to each period of life. What we leave out at one age, we miss at a later age. Where we have failed at one period to lay the proper foundation, later years have nothing to build upon." (*Week Day Religious Instruction*, The National Council, 1925, p. 12.)

Unitarian

119. Methods.

"The methods appropriate to the Sunday School of tomorrow may be indicated as follows: to use those appliances which have been found helpful in public schools, so far as they are applicable to our conditions. Teaching is teaching, whether in the every day school or in the Sunday School class. True, there is difference of matter; but the system is substantially the same." (*The Sunday School of Tomorrow*, Unitarian Sunday School Society, p. 11.)

120. "The method of religious education, like that of the schools, is mostly borrowed as yet from the older time when religion was 'other-worldly' in its attitude and excessively rationalistic. The usual course of Sunday-school instruction still tries excessively to inculcate right beliefs.

"The business of religious education is to feel the currents of life that are moving about us and to translate them into religion; to appreciate some of the vital forces in religion and to translate them into life. These four facts—the world and life as dynamic, the supreme worth of childhood, the value of the individual, and the nature of society as an organism—have developed into great world-conceptions. It will be well if they are still further incorporated into our methods and ideals of religious education." (*Religious Education in the New World-View*, American Unitarian Association, pp. 17-19.)

VII. Movement Toward a Child- and Experience-Centered Curriculum

Jewish

121. Pupils and their treatment.

"Perhaps the most significant change of attitude which distinguishes modern education from mediaeval education is the transfer of attention from the school curriculum to the child as the center of all educational activity. The child's needs and child nature are determining in ever increasing measure both the methods and the content of education. The modern teacher and the modern principal no longer treat the child as a 'vessel' into which certain stored knowledge is to be poured; they are beginning to treat it rather as an individual, with needs of its own, and with distinctive traits of character, which must form both the starting point and the material for all educational effort." (*Jewish Education in New York City*, 1918, Alexander M. Dushkin, p. 239.)

122. Textbooks and methods.

"The change of educational viewpoint which the reorganization of the curricula should try to express, is the shifting of the center of attention from the subject matter to be taught, as handed down through the generations, to the great body of American Jewish children, whose needs are the ultimate guide of the schools. Instead of teaching Hebrew or Bible or Prayers or Talmud, the Jewish schools should teach Jewish children, and for this purpose the selections from the religious-national treasure house of the Jewish people should be such as will best prepare these children for their life as American Jews." (*Ibid.*, p. 317.)

123. "As long as the Sunday School curriculum is confined to Sunday mornings only, it must necessarily be a 'minimum' curriculum. It cannot form the basis of a Jewish educational system in this country. For the regular Jewish instruction of their children, the Jews of New York are looking to the intensive weekday school system. But alongside

of elementary and intermediate weekday schools, the Sunday Schools can serve a useful purpose in exerting some educational influence over the children of those parents whose Jewish educational desires are limited to Sunday mornings." (*Ibid.*, p. 349.)

124. "The history of education in general reveals two prevalent educational aims: the development of the individual and the preservation of the social heritage of the group and the group life which fosters it and develops it. The ultimate aim is the individual—the child. It is his original nature that is to be developed, to be modified or to be directed. We often summarize this aim by saying that we want to develop as fully as possible the character of the individual." (*Central Conference of American Rabbis*, 1921-23, p. 314. Commission on Jewish Religious Education. Recent Tendencies in Education and Their Application to the Jewish School, by Emanuel Gamoran.)

125. The tendency to select educational values.

"Another recent tendency in education has special significance for the content of the curriculum. With the development of psychology and the increased knowledge of educational objectives, new subjects began to clamor for admission into the school. Physical education, nature study, handwork, drawing, and the practical arts have all been recognized to be of great importance and took more and more of the time of the traditional three R's.

"In similar manner the Jewish school felt the need for the introduction of new subjects into the curriculum." (*Ibid.*, pp. 317-8.)

Northern Baptist

126. The new graded series.

"We have undertaken the large expense and risk involved in the issuing of this series because it was found impossible to co-operate with a syndicate issuing a similar series, for the reason that no

arrangement could be made with the syndicate permitting Baptist editorship, and for the additional reason that we believe the treatment of the lessons should not be merely upon educational, but pre-eminently upon evangelical lines. In other words, we believe that Baptist Sunday Schools should have a literature which recognizes for children, as well as for older people, the necessity of the work of the Holy Spirit in regeneration, and which teaches fully and clearly the fundamental facts of the gospel. The Keystone Lessons are, accordingly written by Baptists, and in accord with Baptist views of truth. It will be seen, on examination, that the periodicals of the series for both teachers and scholars, are also in line with the most recent studies of child life and Sunday School pedagogy, and are of the highest mechanical excellence." (*Northern Baptist Convention*, 1910, pp. 28-29.)

Christian

127. "I wish to quote further from the introduction to the first bulletin issued by the Board of Education: 'We must ever, too, keep in mind in the foreground of our planning—that "the child in the midst" is the object of all our efforts at systematizing, correlating, and integrating. . . .' Our Board has from the beginning had in mind the creation of a child-centered curriculum and, just as rapidly as our people can accept it, we are shifting the treatment of the curriculum materials in this direction." (Letter, W. A. Harper, General Secretary, Board of Christian Education, March 9, 1927.)

Congregational

128. "Methods and materials must be adapted to the present experience and interests of those for whom they are intended." (*Principles and Methods of Missionary Education*, 1922, p. 30.)

129A. 1. "Graded Lessons. This does not necessarily mean the adoption of any specified series of lessons. It does mean that the lesson material for each class shall be adapted to the needs of its pupils.

This precludes the use of 'Uniform' lessons for the school. Every school with competent leadership should adopt a general curriculum, and then use, in each grade, the best texts and materials obtainable from any source. Both curriculum and texts will be changed with growth in experience and the publication of new and better materials." (*Congregational Standards for Church Schools*, Congregational Education Society, 1924, pp. 11-12.)

Methodist Episcopal

129B. "First: The Methodist church through its Committee on Curriculum, and in so far as the actions of that committee are approved by the Board of Education, has defined its objectives in Religious Education in the terms of the statement of a theory of the curriculum as defined by the Committee on International Curriculum and by the International Lesson Committee. That statement was approved at a meeting of the Methodist Committee on Curriculum held on February 2, 1927. You are thoroughly familiar with that statement, so that I need not quote it here.

"Second: The denomination through its proper representatives has kept in close touch with recent developments in the field of Religious Education, and as you know, these representatives have had something to do with giving direction to recent developments. In general I may say that the denomination is ready to adopt the best in theory and practice that is available." (Letter, Dr. Frederick C. Eiselen, President, Garrett Biblical Institute and Member of International Lesson Committee's—Committee on The International Curriculum of Religious Education.)

Presbyterian in U. S. A.

130. "We feel, therefore, that with the rising demand for greater efficiency in Sabbath-school organization and methods, the time has come for our Church, through its representative General As-

sembly, to voice a protest against the continued employment of scrappy, disconnected or widely separated Scripture selections as a basis for Sabbath-school instruction, and a demand for the adoption of a more scientific scheme of study which shall give our pupils a wider and more intelligent comprehension of the Bible as a whole, combined, perhaps, with the minuter study of its richer and more important sections in their natural place." (*Board of Publication and Sabbath School Work*, 1906, V.)

131. "Recognizing both the difficulty and delicacy of teaching the Shorter Catechism in the schools, owing to the difference of opinion as to the desirability of this teaching—this, in part, because of the changed ideas of interpretation—we raise the question as to whether some brief and clear catechetical summary of doctrine might not be furnished that would be more widely used. We believe this is a consummation devoutly to be wished." (*Ibid.*, 1907, VII.)

Southern Presbyterian

132. "A curriculum pupil-centered in the sense that the teaching process shall begin with the point of view and experience of the pupil, and shall be as far as possible coterminous with that experience. Along with this idea of the curriculum as pupil centered we contend for the recognition of an ideal experience which is presented in the teachings of the Bible. This conception should be taken to modify our idea of the curriculum as pupil centered. We are taking steps to incorporate the new idea of the curriculum as controlled and enriched experience in our lesson material by a reconsideration of the problems and methods of lesson writing. By means of Leadership Training we are also seeking to adapt "recent trends in education" to the teaching process and thereby affect the curriculum of the local school." (Letter, Dr. Gilbert Gloss, Editor in Chief, Presbyterian Committee on Publication.)

Unitarian

133. "Our up-to-date churches have discarded the absurd catechisms of an older generation, and no longer foist upon their communicants the proposition of that stiff and humorless theology that was the spiritual milk of our fathers. But the so-called religious education of today consists chiefly of bits of the history (or pseudo-history) and literature of the Jews.

"The Bible is the great source-book for the study of the Hebraic spirit. But source-books are not always the best tools of teaching; and I raise the question whether the Old Testament legends and chronicles, or even the Gospel incidents and the missionary journeys of Paul are the directest and most vital means of awakening or reinforcing the religious life of youth." (*What Religious Education Might Be*, Department of Religion, American Unitarian Association, pp. 8-9.)

134. "The Sunday School of tomorrow will teach that Christianity is a religion of the spirit, and not of the letter, a life, and not a form." (*The Sunday School of Tomorrow*, Unitarian Sunday School Society, p. 7.)

135. "The old fashioned manuals will pass away. Catechisms will be used subordinate to other and better methods. The great laws of teaching now finding greater sway will take possession of the Sunday School. The pupil will have his memory well stored with great passages from the Bible and great sayings from literature. He will also be taught to think and question, turning a subject over in his own mind. The authority for what is taught will be based on its convincing reasonableness. The adoption of rules of life will be issued on the ground of their tested worth and helpfulness. In this way, religion and morals will be planted as good seed in the young, springing up into a harvest. Growth, and not construction, will be the motto of the Sunday School." (*Ibid.*, p. 12.)

136. "There has been no more marked advance in Sunday-school ideals in recent years than that which relates to the system of instruction. A graded course of lessons, progressive, systematic, and adapted to the age of the pupil, has become the goal. Educators approve it. Many schools have already adopted it. It meets the needs of childhood and youth at the different stages of development. In short, the graded system for Sunday schools has come to stay. Every school, then, small or large, should wish to secure its advantages.

"The graded course must be flexible enough to meet the needs of the members of each school. It is designed, as any scheme must be, for the average child; it must be used for the benefit of children-as-they-are, the bright and the dull, the well-trained and those who have had little if any religious teaching. It is a workable method of securing the best results from the Sunday-school curriculum." (*Grading a Small Sunday School*, p. 1.)

United Lutheran

137. "At the present time, by official recommendation of the United Lutheran Church, the Lutheran Graded Series is being thoroughly revised. According to the plans for the revised series, it is to be graded similarly to the public schools and is to provide text books for both pupil and teacher in all grades." (Letter, W. L. Hunton, Secretary, The Parish and Church School Board.)

United Presbyterian

138. "The efforts emphasized in our denomination have created in a large number of our churches a new vision of the purpose of religious education and a willingness to be freed from traditional and wasteful methods. This attitude is particularly showing itself in the substitution of Graded Memory Work for the memory work usually taught in the Bible schools, and which substitutes *memorizing intelligently for learning by heart*. This change has been stimulated by the

publication of a series of three booklets covering eleven years of memory work, the selections of which are adapted to the psychological growth and spiritual development of young people. This vision is also particularly manifested in the awakened interest in leadership training, selection of qualified teachers, and marked increase in effective Bible school organization." (Letter, March 9, 1927, J. Brad Craig, Secretary, Bible School Department.)

VIII. Leadership Training

Catholic

139. "Q. Is there a need for more religious teachers?

"A. It is one of the crying needs of American Catholic life. Thousands of children today are not receiving the benefits of a Catholic education because the Church cannot supply the religious teachers in numbers sufficient to meet the demand.

"Q. What can Catholics do to remedy this situation?

"A. (a) They can instruct their children in the nobility of the profession of the religious teacher. If any of them evince a desire to enter religion, parents should put no obstacles in their way, but encourage their holy aspirations towards the religious state. (b) They can contribute generously to the support of seminaries, religious novitiates and normal training schools in which are trained the teachers for our schools. (c) They can pray God daily to send 'more workers into His vineyard.'" (*A Catechism of Catholic Education*, p. 29.)

Northern Baptist

140. "But the real efficiency of this department is largely dependent upon the character and training of its teaching staff. Though the service rendered be purely voluntary and often done at a sacrifice, its real value could be manifolded by a careful system of training. This lack of teacher training is one of the weakest places in our Sunday-school or-

ganization, and in the church's religious education. Teachers should be instructed both in the knowledge of the Bible and of the best up-to-date principles of teaching.

"The adoption and prosecution of teacher training courses is where many churches can begin *at once*, and through the best available books, learn to do a work which will yield immediate and surprising results." (*Northern Baptist Convention*, Minutes, 1912, p. 79. Report of the Commission on Religious and Moral Education.)

141. "There is as much reason for the thorough preparation of Sunday-school teachers as of public school teachers, and it is the custom in the best schools to maintain a teacher training department." (*Ibid.*, 1915, p. 130. Report of the Commission on Moral and Religious Education.)

142. "The Board of Christian Education has felt that its task is impossible of achievement without due emphasis on Leadership Training. Arrangement has been made by which Standard Leadership Training Courses approved by the International Council of Religious Education can be given to any individual anywhere in the church should he desire it." (*The General Convention of the Christian Church*, 1926, p. 153.)

Congregational

143. "Standards for the Training of Teachers.

"Perhaps the most important part of the work during the two years has had to do with the formulation of more definite standards for the training of teachers. As a result of the work of a joint committee, an agreement has at last been reached regarding standards for the training of teachers. . . . There is now one standard course of training covering three years of study." (*National Council of the Congregational Churches of the U. S.*, 1917, p. 261. Report of the Commission on Religious and Moral Education.)

Disciples of Christ

144. Training the leadership.

"The securing of a trained local leadership for religious education is of prime importance. . . . Efforts are constantly being made to keep the approved teacher training course thoroughly abreast of the best thought of the day." (*Year Book*, 1925, United Christian Missionary Society, p. 142. Division of Religious and Missionary Education.)

Evangelical

145. "The need for trained leadership in the Sunday school is so apparent that all agencies, denominational and interdenominational, are attempting to provide adequately trained workers for the local Sunday schools. The Board of Sunday Schools of the Evangelical Church has arranged a program of training of wide variety so that the various needs of the field may be met." (*Handbook of the Sunday Schools of the Evangelical Church*, pp. 11-12.)

Methodist Episcopal

146. Institutes.

"The Board of Sunday Schools early realized that if the Sunday-school movement was to accomplish the largest results the workers in the local schools must be inspired with a larger and more effective vision of their opportunity. The best expert talent that Methodism afforded was secured and a church-wide campaign of education and inspiration was launched. Institutes, conferences, conventions, and schools of methods have been held in every part of the country. Officers and teachers have been brought together and trained by competent instructors." (*Report of the Board of Sunday Schools*, 1916, p. 123.)

Presbyterian in U. S. A.

147. Leadership training.

"It is only in recent days, however, that the Church has given much attention to the way in which this teaching has been done. While the technique of so-called 'secular' education has been de-

veloped and teachers trained in it, Christian education has made slow progress and is very cautious about surrendering its time-honored 'trial and error' methods of teaching.

"The task of Leadership Training is to help those who teach or lead groups of boys and girls that they may thus co-operate in a more efficient fashion and so hasten the realization of the Kingdom here on earth.

"It is most gratifying to see a gradually increasing interest in and desire for this training on the part of churches and leaders. The Presbyterian Church has far to go, however, until it reaches the point where it has as large a proportion of leaders in training as some other denominations, and all Churches have far to go before the standard of training required approximates that necessary for teaching in tax-supported schools." (*Annual Report*, Board of Christian Education, 1927, pp. 39-40.)

Southern Presbyterian

148. "We have a standardized policy and curriculum in line with the program of the International Council. Leadership Training is promoted largely by means of standard training schools, both denominational and interdenominational, and by means of local training classes. With respect to departments of Religious Education in our colleges, universities, and seminaries, the situation is not at all satisfactory with us. We are pressing for improvement, however. Two of our Theological Seminaries have first class men in the chair of Religious Education. A hopeful sign of development is the fact that our Foreign Mission Committee and Home Mission Committee have Educational Secretaries who are majoring in Religious Education." (Letter, Dr. Gilbert Gloss, Editor-in-Chief, Presbyterian Committee on Publication.)

United Church of Canada

149. "One of the most significant things in recent years has been the re-

newed interest throughout the Church in training work. This is not only true in Canada, but to a greater extent in the Churches in the United States where tens of thousands of credits are being given each year to the workers, one denomination alone giving over 40,000 last year.

"In Canada during 1925 there was an increase of over one hundred per cent over any previous year in the number of those who took credit work in the Standard Course, and for the first six months of 1926 the records show almost as many credits given as for the whole of 1925, or another increase of almost one hundred per cent. This increase is due to a number of causes, among them being, improvement in the course, better methods of carrying on the work, such as the use of the Standard School and Summer School, and, above all, to a new conviction on the part of the Church of the value and importance of the work.

"Slowly but surely there is developing a definite and practical policy of Leadership Training for the local church and community, as well as for the Church at large. No longer is this phase of the work left to the haphazard or incidental attention." (*Bulletin of the Board of Religious Education*.)

United Lutheran

150. For the benefit of our schools also we are officially establishing training school institutes in various cities and other centers. These are providing a fully planned course of instruction covering three years for which a special certificate is furnished by the Parish and Church School Board of the United Lutheran Church." (Letter, W. L. Hunton, Secretary, The Parish and Church School Board.)

IX. The Articulation of Religious Education With Public Education

Jewish

151. "The unrelievable flaw in the Sunday school is the implication that re-

ligion and its pieties are detached and isolated facts and I do not know what mischief this detachment has induced. Here is a reform, an educational reform, which it is the obligation of this Conference to guide and achieve. Judaism is in the texture of all of life, it is not an accomplishment nor is it an accessory. It is not mere knowledge which like other attainments can be measured, examined and registered as school-subjects are. It is an all pervasive, moralizing, and, if you please, intellectualizing, of the whole of the soul, and the problem for us is to restore Judaism to the centre of the educational life of the Jewish child and educational interest into the centre of the Jewish community.

"There is another point in this reform. We must secure to the child a unified educational influence. There must be integration of its educational life. At present its life is disrupted." (*Central Conference of American Rabbis*, 1919, p. 118.)

Catholic

152. Reasons for the existence of Catholic schools.

"Q. Can the Sunday school or the religious vacation school supply all the religious knowledge or moral training necessary for citizenship?

"A. Both the Sunday school and the religious vacation school are mere make-shifts in the process of educating children religiously. Every educator, and especially every clergyman, appreciates this today.

"Thousands of children do not and cannot be made to attend Sunday school. Those who do, are apt to view religion as a subject out of all relation to everyday life. They will likely look upon it as a Sunday affair, not closely related to their week-day experiences. But if religion is to be vital, it should be correlated, both with life and the week-day school. It must be taught, and it must be practiced, every day in the week, not on Sun-

day only." *A Catechism of Catholic Education*, James H. Ryan, pp. 51-52.)

Northern Baptist

153. "Our highly developed public school system lacks the assistance of definite religious instruction in the development of character.

"Leaders both of the school and of the church are awakening to the problem of religious education as a common responsibility." (*Northern Baptist Convention*, Minutes, 1915, p. 133.)

Congregational

154. "It is high time that all the forces of the Protestant Churches be mobilized for one comprehensive, thoroughgoing community and nation-wide program of Christian education; a program in which the peculiar prerogatives of the State in education shall be safeguarded while the peculiar weaknesses and limitations of state education are fully recognized and its deficiencies supplied." (*National Council of the Congregational Churches of the U. S.*, 1917, p. 257. Report of the Commission on Religious and Moral Education.)

155. "Until real co-operation can be secured between those interested in Religious Education and those concerned in public education no attempt should be made to secure time from the public school. When a worthwhile program is demonstrated by week day classes held outside of school hours, the respect and co-operation of the school authorities is already won." (*Principles and Methods of Missionary Education*, 1922, p. 39.)

Methodist Episcopal, South

156. The relation of religious education to general education.

"If we view education as the process by which racial inheritance is possessed and by which social adjustments are made through the pursuit and mastery of courses of instruction in the sciences, the arts, history, sociology, and in philosophy, we mean by religious education the pursuit and mastery of courses of instruction

having a definitely religious content. If education is viewed from the standpoint of its function, which is, as has been rightly said, preparation for complete living, by religious education is meant the education which prepares for religious living; for we hold that there can be no complete living if religion be left out of life.

"Religious education is not complete in itself, but it is a part of general education." (*Christian Education Magazine*, May, 1926, p. 19.)

157. "Because of the close vital relation which religious education sustains to general education, there should be harmony, understanding, sympathy, and co-operation between the agencies of religious education and the agencies of general education in every community. If there are discrepancies between the Church school and the public school, it is, to say the least of it, unwholesome for the students who come under the influence of both." (*Ibid.*, p. 22.)

158. "If the methods, purposes, and ideals of the Church schools of a community should be at variance with the methods, purposes, and ideals of the public schools, it would create an educational situation boding no good but much evil to the lives of those undergoing processes of development.

"Workers in the public schools and those in the Church schools need to know each other. Each group needs to know something of the methods and ideals of the other. There should be voluntary co-operation between them. Religious education, if fruitful in character building and successful in building the kingdom of God, cannot be carried on in isolation. Neither can the general education committed to the public schools be carried on successfully as a mere secular process, for the simple reasons that human beings are not mere secular beings, but are souls with vast possibilities both for time and eternity. There are the very best reasons for the cultivation of understanding, ap-

preciation, sympathy, and co-operation, between the forces engaged in religious education and those engaged in general education." (*Ibid.*, p. 22.)

Unitarian

159. "Religious education is a part of education in its largest sense. The Sunday school is already happily borrowing from 'secular' education, not only teachers but methods and curriculum, in so far as they apply. On the other hand, it is equally true that secular education should regard itself as a dead and worthless thing until vitalized by the same ideals and tempered by the same spirit of reverence that are the moving springs of religious education.

"The Bible is a product of world-development and a record of race-history. Its value is in leading people to feel the movement of the spirit—the ebb and flow, strife, pain and victory—of a devout people, and to awaken in those of the present time the same stirring of soul and struggle and victory as are there set forth in bold perspective." (*Religious Education in the New World-View*, p. 7.)

X. Articulation of the Church With the Home

Jewish

160. "Whereas, the religious school is probably the most important part of congregational life, and upon it depends the future growth of our faith in this country, and,

"Whereas, the recognized weakness of our religious school is the lack of full co-operation between the home and the school, and,

"Whereas, the Parent-Teachers' Associations are the best-known instruments for removing this weakness, therefore,

"Be It Resolved, that the importance of this problem be presented to each congregation through a special sermon preached sometime early in the congregational year. And,

"Be It Further Resolved, that the Central Conference of American Rabbis rec-

commend the establishment of Parent-Teachers' Associations in every congregation connected with its members, and that the Committee on Religious Education be instructed to circularize the membership of the Conference, urging the organization of these associations, together with a plan for organization and procedure." (*Central Conference of American Rabbis*, 1921-23, p. 84. Report of Committee on Resolutions.)

XI. Week-Day Religious Education

Jewish

161. "The Commission on Jewish Education recommends that we reaffirm the statement of the Central Conference of American Rabbis at Wildwood, N. J., in 1916, (pages 445-446 of Volume XXVI of Year Book); that we endorse efforts made to procure more time for week-day religious instruction, and we recommend that for such purpose the schools reduce their time schedule, schools be closed, and that the time put at the disposal of the children be used by the parents for their children as they desire." (*Ibid.*, 1925, p. 169.)

162. "This Jewish system of weekday religious-national instruction is of large import for the ultimate satisfactory adjustment between the State and the Church in America, and between the various ethnic groups and the American Commonwealth. The Jewish educational solution would appear to be that any national or religious group which is highly conscious of its culture and civilization, and desires to perpetuate it in this country, shall have the opportunity of doing so by means of instruction supplementary to the public school system." (*Jewish Education in New York City*, 1918, Alexander M. Dushkin, p. 383.)

163. "This distinct Jewish contribution to the problem of religious education in America is in the direction of testing out a supplementary system of weekday religious education, in which the

children attend the public school for the greater part of the day, and come to the Hebrew school after public school hours, several times during the week. Such a supplementary system of education can be operated in conjunction with almost every plan of public education, under certain conditions. While the Jews are not alone in the belief that weekday religious instruction offers the best solution for the religious educational problem in America, they have nevertheless tried it longest, and on the largest scale." (*Ibid.*, p. 22.)

164. "It is the thought of the Committee that our present system of educating the children religiously is inadequate.

"Committed as we are to the paramount importance of religious education, realizing as we do its necessity for the preservation of Judaism and for the moral development of our children, we have been loathe to recognize the basic fault of the religious school—namely its scanty apportionment of time. We will be nearer the solution of our religious problem, if we shall recognize that it is next to impossible to instruct our children in their religion, its thought and history and content, in three hours and less a week." (*Central Conference of American Rabbis*, 1917, p. 146. Report of Special Committee on Week-Day Religious Instruction.)

Catholic

165. "Q. Can the Sunday school or the religious vacation school supply all the religious knowledge or moral training necessary for citizenship?

"A. Both the Sunday school and the religious vacation school are mere make-shifts in the process of educating children religiously. Every educator, and especially every clergyman, appreciates this today.

"Thousands of children do not and cannot be made to attend Sunday school. Those who do, are apt to view religion as a subject out of all relation to everyday life. They will likely look upon it as a Sunday affair, not closely related to their

week-day experiences. But if religion is to be vital, it should be correlated, both with life and the week-day school. It must be taught and it must be practiced every day in the week, not on Sunday only." (*A Catechism of Catholic Education*, p. 51.)

Northern Baptist

166. Week-day schools for religion.

"Whereas, The movement for week-day schools of religion has increased in importance and significance, and, in the past year, the number of cities engaged in this work has increased from 21 to more than 75; and inasmuch as our American Baptist Publication Society has taken a place of leadership in the aforesaid movement; therefore be it

"Resolved, 1. That we hereby recognize in this movement great possibilities for the religious training of the boys and girls of this nation.

"2. That we heartily commend the American Baptist Publication Society for entering this field of endeavor, and for standing for close co-operation with the public school system, but with permanent independence of any organic or administrative relations with the same.

"3. That we recognize the importance of both the community and denominational schools in the proposed movement, and that we advise our churches contemplating the inauguration of such schools to confer with the American Baptist Publication Society in reference to plans and objectives.

"4. That we also recognize the importance of adequate financial support of this work, and urge that necessary provision be made to enable the American Baptist Publication Society to promote this work in a vigorous manner." (*Northern Baptist Convention*, 1921, p. 294. Committee on Resolutions.)

167. "We heartily approve of the work being done by an increasing number of Baptist churches in Daily Vacation Bible Schools. Our people should be

encouraged also to establish Church Week-day Schools wherever possible. The effective coordination of these schools with the public schools in the matter of credit for work done opens a new era in the religious instruction of our young people." (*Ibid.*, 1922, p. 183.)

168. "Whereas, We recognize the importance of religious education, and whereas we deem that Week-day Religious Education has passed the experimental stage; be it

"Resolved, That we ask Boards of Public School Education to grant churches which wish to engage in Week-day Religious Education at least one hour of public school time each week for the religious instruction of public school children whose parents desire them to attend such schools." (*Ibid.*, 1924, p. 250.)

Brethren

169. "All the educational agencies of the community, a natural unit in our national life, must unite in co-operative efforts to provide religious education for all children seven days per week." (*National Association of the Brethren Church. Hand Book*, 1921-1922, p. 23.)

Christian

170. "The next pronounced move in Religious Education by the Church as a whole is apparently to be in the direction of Week-day Religious Instruction. Already in different parts of the country this movement has taken firm hold and is rapidly spreading. The Church must, as speedily as possible, get its forces in shape to meet this new opportunity and responsibility. It will mean new and better equipment; trained teachers, whose standing will be acceptable to the state; considerable financial backing, and an organization to carry through the plans inaugurated. The wise Church will begin to shape its work to this end. In smaller centers co-operative effort will be needed and our Churches are urged to combine with churches of other denominations, where necessary, for inauguration and

continuance of this work." (*American Christian Convention*, p. 273.)

Congregational

171. "Week-day Religious Education is upon us. Communities and even whole states are demanding it. Careful guidance is necessary to avoid tragic blunders. So far, adequate courses of study have not been produced, nor is an adequately trained leadership in sight. A special committee of our leaders is studying this field for the purpose of helping to construct a satisfactory program and furnish needed guidance to our churches." (*Annual Report*, Congregational Education Society, 1920-21, p. 12.)

Disciples of Christ

172. "The number of week-day schools has now greatly multiplied. To provide them with curricula and competent teachers and supervisors is a task far beyond the resources of the division of education. Indeed it is the conviction of the division that the best results in week-day schools can be best secured as the various religious bodies work together.

"To this end, the division has been following the leadership of the International Council of Religious Education, in the membership of whose responsible committees the division is fully represented." (*Year Book*, *United Christian Missionary Society*, 1925, p. 142.)

Protestant Episcopal

173. "The plan of week-day religious education in co-operation with the public school has had most unprecedented growth. Four years ago but a few cities had thought the plan possible or had given it any serious consideration. Today in twenty-three states it is being carried on. Thousands of cities are granting school time and week-day religious schools are springing up on all sides, some prepared, others not. Such growth is astonishing and encouraging. The idea is sound. The public school and the Church school, both extensions of the home, must

co-operate in giving to the state a more righteous citizenship. Some way must be found to enter the business time of the child and interest him seriously and actively in religion." (*General Church Program*, 1926-1928, p. 115. Department of Religious Education.)

174. "The aim of week-day church schools is to give the church a larger opportunity to aid in the education of the child." (*Week-day Religious Instruction*, 1925, p. 5.)

175. "This plan of week-day co-operation demands three things:

"1. More time for the church to walk with the child along the way of life.

"2. A better organization of the Church School and a more consistent training for its teachers.

"3. A larger opportunity for the child to experience year by year the church's guidance through a properly selected program of training, and self-expression." (*Ibid.*, p. 6.)

United Lutheran

176. "For Week-day Schools the Board has authorized the preparation of a series of text books on the Group Graded Plan. There will be nine grades. These grades are to provide for thirty weeks' work in the Week-day School and are to include in their contents Bible stories, Bible history, Catechism, hymnology, Church forms and worship, missions, benevolence and various Christian activities. Four of these proposed eighteen volumes are now on the market." (Letter, W. L. Hunton, Secretary, The Parish and Church School Board.)

XII. Vacation Religious Education

Northern Baptist

177. "In view of the great and growing work which the daily vacation Bible school is doing, in bringing the word of God and its impulses to bear on children of the most destitute classes, and also getting college young men and women to engage in this Christlike work, we heartily commend this method to the

churches." (*Northern Baptist Convention, Minutes*, 1911, p. 173.)

178. "The Northern Baptist Convention has committed to the American Baptist Publication Society the important work of the Daily Vacation Bible Schools, the superintendent beginning his service January 1, 1916." (*Ibid.*, 1916, p. 380.)

179. "Resolved, That in this time when every effort should be put forth by our churches to prevent such increase of juvenile delinquency here as has befallen other nations at war, we commend the Daily Vacation Bible Schools, and urge co-operation with the Publication Society in promoting this work." (*Ibid.*, 1917, p. 314.)

Southern Baptist

180. "The summer of 1925 brought Southern Baptists about three hundred Daily Vacation Bible Schools as the result of the Sunday School Board's efforts to enlarge the number of hours for the local churches to teach spiritual truth to the boys and girls. Of the 209 schools that sent in reports, not one school passed unfavorable judgment as to the success and value of the school. Most principals were very enthusiastic over the splendid results achieved." (*Southern Baptist Convention*, 1926, p. 380. Report of the Sunday School Board.)

Brethren

181. "Most of the public schools require only about three-fourths of the pupils' time for general education. It is neither desirable nor profitable to have the children idle for three months. To capitalize this opportunity, to augment the small amount of time given to religious education, vacation schools have been organized and promoted. Such a school, covering three hours per day, five days a week for three weeks gives the pupil forty-five hours of high-grade religious instruction." (*National Sunday School Association of the Brethren Church, Hand Book*, 1925-26, p. 29.)

Christian

182. "It has been said, in the field of Religious Education, the Daily Bible School is the distinctive feature of the present generation. We urge upon all churches the wisdom of including such schools in their educational program." (*The American Christian Convention*, 1922, p. 273.)

Disciples of Christ

183. "There is a growing appreciation of the possibilities of the vacation school for religious education. Its influence reaches far beyond the four or five weeks during which the school is in operation. It raises the standard for instruction, worship and service in connection with the regular Sunday-school program." (*Year Book*, 1925—*United Christian Missionary Society*, p. 154.)

Presbyterian in U. S. A.

184. "It is evident that the Daily Vacation Bible School can no longer be thought of as an experiment. It has established itself as a recognized agency to carry a share of the religious education program of the Church. The Daily Vacation Bible School has two strong advantages possessed by no other agency for teaching Christianity. It has continuity of class work: the classes meet each successive day for five days a week. It has time enough at each session to offer the children a well balanced, attractively varied, and thoroughly correlated program: the average length of a daily session is two hours and a half. Neither of these educational advantages is enjoyed by either the Sunday school or the week-day church school." (*Board of Christian Education*, 1927, p. 23.)

United Lutheran

185. "For Daily Vacation Bible Schools the Church has recently authorized the preparation of a series of text books. These books are to provide for a four weeks' Daily Vacation Bible School and furnish lessons for each day. The

manuscript is at the present time in the course of preparation. The principles involved in this series are presentation of Bible stories with definite aim and objective and includes the teaching of hymns, worship and training in Christian Service." (Letter, W. L. Hunton, Secretary, The Parish and Church School Board.)

XIII. Religious Education in Colleges and Universities

- a. Religious Instruction in Church Colleges.
- b. Departments of Religious Education in Church Colleges and Seminaries.
- c. Foundations at State Universities.

Catholic

186 and 187. The American Hierarchy on the need of higher education.

"We deem it necessary at this time to emphasize the value for our people of higher education, and the importance of providing and receiving it under Catholic auspices. 'Would that even now, as we trust will surely come to pass in the future, the work of education were so ordered and established that Catholic youth might proceed from our Catholic elementary schools to Catholic schools of higher grade and in these attain the object of their desires.' This wish and ideal of our predecessors in a gratifying measure has been realized through the establishment of Catholic high schools and the development of our Catholic colleges. These have more than doubled in number; they have enlarged their facilities and adjusted their courses to modern requirements. We congratulate their directors and teachers, and with them we see in the present condition of their institutions, the possibility and the promise of further achievement in accordance with their own aspirations." (*Why a Catholic College Education?* Bureau of Education, National Catholic Welfare Conference, p. 32.)

Northern Baptist

188. "Resolved, That this Convention recognizes the importance of cultivating

the religious life of Baptist students, both in the denominational colleges and in the State universities, and that steps be taken at once to organize and train these student groups for the denominational work." (*Northern Baptist Convention, Minutes, 1909, p. 154.*)

Southern Baptist

189. "We are glad to report that several college textbooks are now in course of preparation by capable Baptist scholars. These books will be of special service in the Department of Religious Education, being of college grade and loyal to the Bible as the revealed word of God." (*Southern Baptist Convention, 1926, p. 390. Report of the Education Board.*)

Christian

190. The relation of the Christian Church to her colleges and institutions of learning.

"The Christian Church has not been idle in the matter of launching educational movements and founding educational institutions. In fact, she has been most active in this field." (*American Christian Convention, 1919, p. 102.*)

Congregational

191. "We are now seeking to cooperate in molding the religious life of students in our colleges as well as in state universities. We seek to do this by visiting these schools for religious services, through conference with leaders concerning the religious work, through plans to have the student trained and inspired to go back to his own church and enter heartily and helpfully into its life, through the proposed cooperation with colleges in maintaining a faculty member specially fitted for Bible teaching and religious work among the students, and by maturing plans to have strong denominational leaders at the Summer Conferences of college students, to emphasize the church relationship and the imperative call to Christian leadership under church

auspices." (*Annual Report, Congregational Education Society, 1915, p. 8.*)

Disciples of Christ

192. "The United Christian Missionary Society, through the Department of Religious Education, has requested the Board of Education to take over the task of endowing chairs of Religious Education in our colleges. The Board of Education is willing to assume this task." (*Annual Report, Board of Education, 1925, pp. 4, 5, 6.*)

Methodist Episcopal

193. "The Board, by and with the advice of the University Senate as the executive department of the church, seeks to enable institutions of learning under its auspices to meet as rapidly as possible the standards of modern scholastic efficiency, and to promote by counsel and cooperation a true connectional spirit, that our educational program may be scientific, far-sighted and wise." (*The Methodist Year Book, 1920, p. 157.*)

194. "The prime importance of the church following its youth to college is recognized in the growth of the Wesley Foundation movement. Its purpose may be stated as providing pastoral oversight, enlisting the students in Christian service, providing courses in Religious Education, and cooperating with them in putting on a program for their own social life." (*Ibid., 1922, p. 24.*)

Methodist Episcopal, South

195. "The Sunday School Board and the Board of Education are working cooperatively in promoting certain phases of religious education in colleges." (*Christian Education Magazine, May, 1924, p. 5.*)

196. "At the February meeting of the Methodist Educational Association, the section on religious education elected a committee of five professors to work with the Joint Committee of the Sunday School Board and the Board of Education for the purpose of arranging a curriculum that will meet the increasingly

exacting demands of a better-informed constituency." (*Ibid., May, 1926, pp. 59-60.*)

197. "The Sunday School Board shall appoint or elect a Committee of Five on Religious Education, which together with a like committee from the Board of Education, shall constitute a Joint Committee on Religious Education, whose duty it shall be to promote the work of specific religious instruction and training for religious leadership in the educational institutions of the Church and other institutions of learning." (*Doctrines and Discipline, p. 170.*)

Protestant Episcopal

198. Association of Church Colleges. "Church Colleges are needed to influence the whole program of education and develop the spiritual element in democracy." (*General Church Program, Department of Religious Education, p. 117.*)

XIV. The Social Emphasis in Religious Education

Northern Baptist

199. "Another principle that must be thoroughly established in every progressive school is that of service to the community, helpfulness to others in and out of the school. A dominating motto of officers and teachers should be: 'The other fellow.' The Sunday School is the one service of the church where the whole gamut of duties involved in service to the community can be taught and exemplified.

"While the Sunday School may be the center because it is the best organized and most permanent department of the church's educational factors, it cannot do all the training work which should be undertaken by the church. The social question has thrust itself into the thinking of our times with an insistence that the church must take an account of. The demand for social readjustments compels us to insert social studies into the curriculum of the church." (*Northern Baptist*

Convention, Minutes, 1912, pp. 80-81. Report of the Commission on Religious and Moral Education.)

Congregational

200. "With reference to Social Education, we express our judgment:

"1. That the Open Forum and Discussion Group have distinct value in the dissemination of knowledge and in creating community consciousness and cooperation.

"2. That knowledge of the facts is absolutely essential to the creation of intelligent Christian judgment on moral issues. Reliable information should therefore be given to pastors and the members of churches.

"We also commend that the Department endeavor to secure the preparation and publication of additional courses in Social Education." (*Annual Report, Congregational Education Society, 1920-21, pp. 33-34.*)

Presbyterian in U. S. A.

201. "The Promotion of International Good Will and World Peace.

"The Board of Christian Education has been charged with the responsibility of promoting the interest of world peace through every wise and effective means.

"The preparation of peace material for lesson periodicals, the wide use of peace literature, and the constant reiteration of the supreme duty of the Christian Church to wage war on racial hate and wrong national ideals have been the objectives in the peace program of the Board." (*Annual Report, Board of Christian Education, 1927, pp. 9-11.*)

Unitarian

202. "Religious education must prepare the young for citizenship in a democracy. We say a good deal about the aim of our work in church schools as character-building—and so it is. But it is larger than that. We want to train men and women who will be truly religious in all the situations in which they are

placed; in whom not alone individual conscience but *social conscience* is well developed. For democracy is not a set of political opinions, it is a way of social living.

"We must see that our instruction is for these young lives but a part of a long, graded course of experiments in righteous living. The outcome of the lesson, if you are educating for democracy, must be that the pupils are having experience in acting with one another, with other companions and with older persons, and that they take the consequence of their action, whether it bring satisfaction or annoyance." (*Religious Education for Democracy, American Unitarian Association, p. 4.*)

203. "To educate citizens of a democracy we should learn how to plan co-operative projects in which our pupils may engage. We do this well now for the youngest children. We are learning how to socialize their relationships in home and school and street by getting them to do things together for a desired end." (*Ibid., p. 10.*)

Disciples of Christ

204 and 205. University Department, Interdenominational Relations.

"The Disciples cannot escape the effects of the rising tide of interdenominational and national interest in Biblical and religious instruction and religious work at tax-supported schools. Our own efforts will either float high on this tide or be swamped by it. The Department has felt justified in giving such attention to its interdenominational responsibilities and opportunities, though in no sense adequate attention. It is our duty to share in shaping national policies, bear testimony for the effectiveness of Christian Union in this great field, and emphasize that it is fundamentally an educational problem." (*Annual Report, Board of Education, 1926, p. 29.*)

Methodist Episcopal

206. (See 63.)

APPENDIX

STATEMENT OF A THEORY OF THE CURRICULUM*

Adopted by The International Lesson Committee, December 28, 1926.

I. The Objective

The objective of religious education from the viewpoint of the evangelical denominations is complete Christian living which includes personal acceptance of Christ as Saviour and His way of life, and, under normal circumstances, membership in a Christian church; the Christian motive in the making of all life-choices; and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles.

II. The Direction of Religious Experience

1. The teaching process concerns itself with the experience of the learner. It begins with experience and seeks to direct and enrich that experience, with a view to the adequate control of conduct and the development of Christian personality.

2. To assist the learner in securing control of his present experience the instructor has at hand those forms of racial experience preserved in the literature, in the customs, and in the institutions which the race has found to be useful. It is the task of the instructor, in addition to helping the learner to analyze his own experience, to guide the learner in the discovery and use of these racial forms of experience as a means, and usually the best means, of securing control and enrichment of his own experiences. The learning process is a cooperative process. Inasmuch as the learner is a member of society and will have to participate in the functions of society, the purpose and experiences of the race must have a large

part in determining the objectives and materials of the educative process.

3. Experiences may be enriched

(1) By helping to bring about situations that are rich in desirable stimuli.

(2) By helping the growing person:

(a) To see the significance in elements and factors that might otherwise be overlooked.

(b) To lift his responses into more definite consciousness in such a way as to secure reflection upon them and so make them the objects of purposeful choice.

(c) To feel regret at improper and undesirable responses and satisfaction with desirable responses, and so develop desirable responses into permanent attitudes and modes of conduct.

4. The situations to which responses are secured must be real life-situations, involving typical relations, functions, activities, and responsibilities.

5. These situations must be continuous and capable of indefinite expansion, so they will be suited to the limited experience of the little child and yet as growth proceeds, will increasingly include the fundamental interests, functions and responsibilities of the best adult life.

III. Subject-Matter

1. Subject-matter of study should include not only historical and racially systematized knowledge but also problematic life situations to which actual responses must be made. Subject-matter outcomes should analogously include habits, attitude, ideals, skills, involved in responding to situations as well as permanently systematized knowledge.

2. Knowledge arises within experience. It has its origin in the activities of individuals and of groups and its motivation in the furthering of their activities.

3. The primary function of information is to enable individuals and groups

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to understand their experience and to control it.

4. The accumulated stores of systematized experience are sources to which the learner should be directed for help in securing the knowledge required to interpret and control his own personal experience.

5. The various forms of religious literature are valuable for religious education because they record the experience which men have had of God and of other spiritual values. The Bible is the incomparable source of such material.

6. Not all of this experience is of equal educational value. Discrimination must be made with reference to:

(1) The degree to which the various ethical and spiritual levels of the religious experiences recorded in these materials approach Jesus' interpretation of life.

(2) The developing interests and capacities of the individual.

(3) The religious needs of various types of individuals and of various groups and environments.

IV. The Curriculum and Method Are Inseparable

1. Since subject-matter is implicit in all the activities of the school, the school organization should accordingly, provide for selecting experiences essential to Christian conduct. To this end it should seek to set up in miniature an ideal Christian community in which the growing person increasingly participates.

2. Method should be determined by the manner in which subject-matter emerges from experience as meaning, and re-enters experience as a factor of control. Therefore, subject-matter and method are inseparable.

3. Method is to be conceived in terms of its effectiveness in developing the various conduct-controls and of widening experience in meeting and responding to situations. Method is, accordingly, twofold. There is one method for the learner

in accordance with which he best widens his experience in and through properly meeting and responding to situations. There is another method for the teacher by which he best guides the learner's method.

4. The responses that are most educative are those in which the growing person in association with other mature persons and adults is thoughtfully active in bringing worthy ends to pass. Therefore the central requirement as to method is that the individual be led into wholehearted activities that help to build the Kingdom of God. Such activities should be:

(1) Suited to the individual's capacity.

(2) Loaded with problems that raise relations, functions, and responsibilities definitely into consciousness, that call for reflection, that require a definite choice between alternatives, and that are capable of indefinite expansion.

(3) Social and shared.

(4) Continuous with the remainder of the individual's experience, so that his religious principles become a controlling factor in the whole of his conduct.

V. Correlation

The educational experience of the learner should be a unified, consistent whole, resulting in the highest integration of personality. This for Christian education involves an integration on the basis of the learner's experience of the Sunday and week day programs in a single plan; continuity between church and home training on the one hand, and the Christian work in state colleges and universities on the other; and finally, recognition of the value for moral and religious education of the work of the public school and other community agencies of education, and hence co-operation with them.

This principle obligates all the agencies of Christian education to confer and co-operate so as to avoid duplication of

effort and competition, and to produce this harmonious unity in the educational experiences of the learner.

VI. Adaptation

It is recognized that any educational program, no matter how nearly ideal, is subject to adaptation as required by conditions existing in various fields; that successful administration is dependent upon such adaptations; and that, to the extent

that it is dynamic, it will be living and growing and subject to constant development.

Such an education program as is contemplated in the foregoing statement of theory cannot be constructed by revising existing courses, whether by omission, addition, or enrichment, but only by formulating a new and comprehensive curriculum which shall embody these principles.

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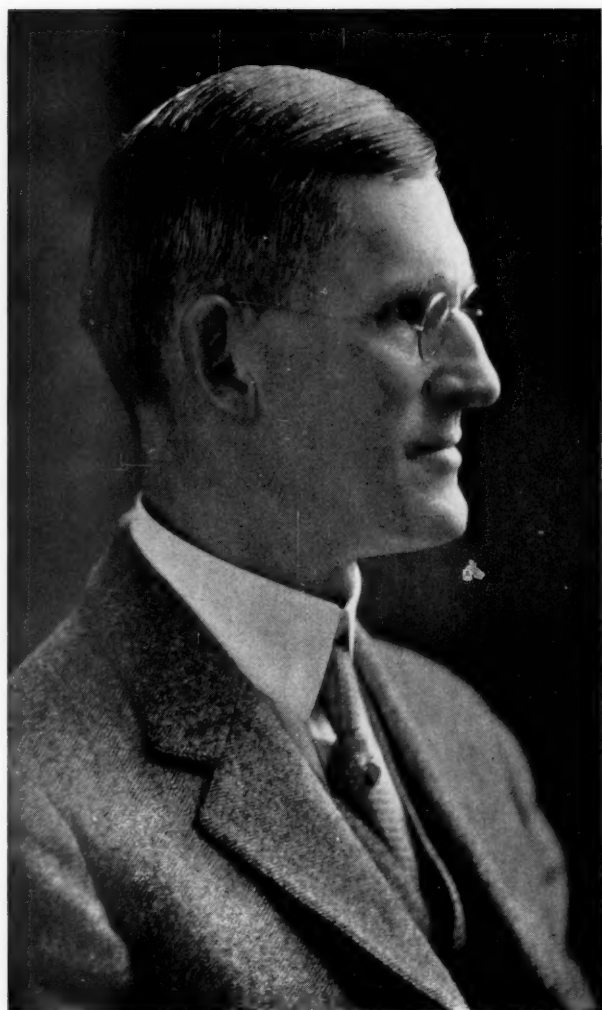
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"SCHOOL'S OUT"

FOR

GEORGE A. COE



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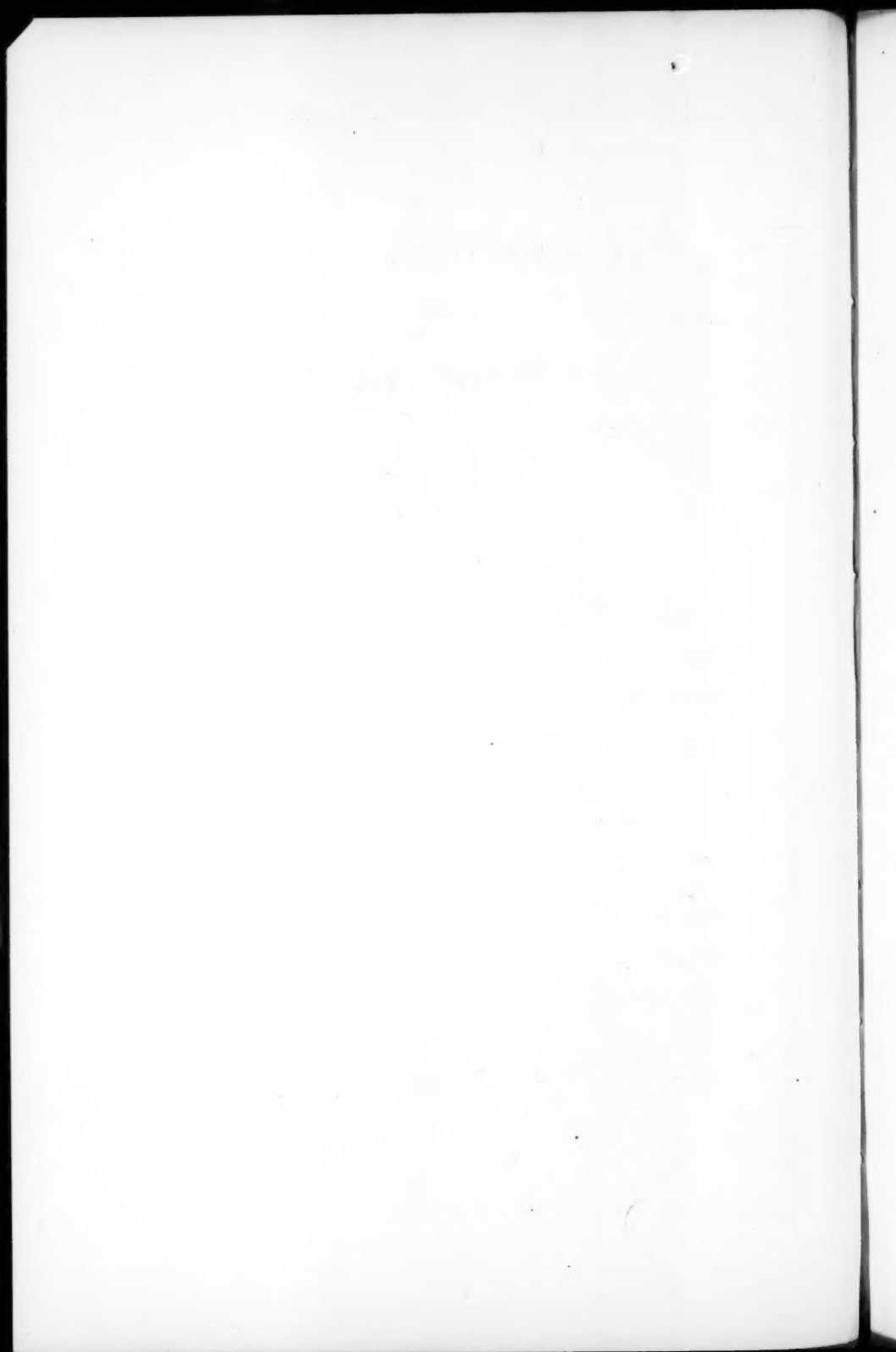
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"SCHOOL'S OUT!"

For thirty-nine years Dr. Coe has been dramatizing for his students the significant facts of human nature in its struggle for self-realization. He began his career in 1888 at the University of Southern California where he spent two years as a teacher of philosophy. At Northwestern University, where he occupied the chair in philosophy from 1891 to 1909, he developed interests in psychology and education which his early training for the ministry naturally directed toward the field of religion. His approach to religious education has been psychological and philosophical, rather than biblical or theological.

In this respect he was able to bring to the early period of the Religious Education Association a type of interest shared by only a few of its founders, most of whom were concerned more that the wealth of religious values to be found in the Bible should be made available for youth than that religion itself should be made the object of scientific study.

Following in the footsteps of Dr. Richard Morse Hodge, Dr. Coe came to Union Theological Seminary in 1909 to devote himself entirely to the psychology of religion and religious education. The teaching of religious education was then in its early days and the primary problem faced was the equipment of pastors for the educational work of their parishes. Place had to be made in the curriculum for this new thing, nor was it predicted to what an extent the whole conception of theological training for church leadership was to be modified as the fundamental conceptions of how religious life is influenced gradually changed.

It was in connection with his teaching experience at the Seminary that Dr. Coe produced the two books that embody his two major contributions to the understanding of religion and religious growth, namely, *The Psychology of Religion*, and

A Social Theory of Religious Education. His foresight was responsible for the separate housing of the Library of Moral and Religious Education which was one of the first to be established and which rapidly grew under his direction to be one of the most complete in existence. In constant use by his own students and by students from Teachers College in both summer and winter sessions, it has served the needs of thousands of readers.

When the Seminary moved to Morningside Heights in 1910, the Sunday school that had for some years been held at Teachers College and with which Dr. F. M. McMurry and Dr. Hodge were long associated, was moved across the street to be continued there as an experimental school for the demonstration and discovery of methods for improving the processes of religious education. Reluctantly Dr. Coe assumed the supervision of this school and gave himself unstintingly to its work for twelve years at personal sacrifice of time and energy. Visited by many hundreds of leaders from all over the world and studied by his students who subsequently entered positions of responsibility, offering practical training for a few men and women under his direct and stimulating supervision, the school has had an influence far beyond its service to the community and to the children who were its pupils. Those who have known Dr. Coe will always cherish the pictures that mention of the Union School of Religion calls to mind: Dr. Coe taking snapshots of classes and individuals; Dr. Coe entertaining groups of youngsters; Dr. Coe absorbed in watching a class session or service of worship; Dr. Coe speaking to parents about their children; Dr. Coe making a fire at a staff picnic; Dr. Coe taking groups of youngsters off for an afternoon on his cruising motor boat so appropriately named "School's Out"; Dr. Coe telling one of his incomparable stories at a service of worship;

Dr. Coe explaining the materials of an exhibit; Dr. Coe discussing problems of the school with the staff; Dr. Coe inspiring old and young alike to attempt great things for God.

Throughout his whole teaching career, Dr. Coe has been extraordinarily generous of his time, keeping nothing for himself. Not only did he share his recreation with his many friends and his students; he shared also his evenings with individuals who came to him for counsel. Many long hours were given without reserve to men in mental distress, or worried over work that seemed beyond them, or searching beyond the frontiers for new data, new concepts, new meanings. He combines what is most rare and most needed in a teacher, the most rigid criticism and the power to stimulate better work in his students—not in all, of course, for some came and went quite untouched by him, and some were never attracted by the educational approach to their professional problems.

But Dr. Coe gave himself also to the work of a citizen. Crowded as was his day with lecturing, administrative work, conferences and writing, he still had time for a large correspondence and for public activity of many kinds, particularly in causes involving the rights of his fellow-men to freedom of thought and discussion. He was never held back from taking such part as seemed to him to be wise because of any fear of consequences to himself. He ran risks few professors are in a position to or are willing to run. But his seriousness of purpose and genial manner disarmed his enemies and often made them friends.

In 1922, feeling that the work expected of him at the Seminary was beyond his strength, after many months of deliberation, he finally withdrew, expecting to devote his remaining years to writing and lecturing. But Teachers College was able to offer him a position which permitted him to follow out his own interests.

One of the chief attractions of the Teachers College position to Dr. Coe was its freedom from the constant burden of administrative responsibilities. The arrangement made it possible for him to spend half his time at the college and half in study and recreation. His bungalow overlooking the orange groves of Southern California has been his winter workshop. Here he wrote his two most recent books, *Law and Freedom in the School*, and *What Ails Our Youth?*

The titles of these books are suggestive of the extended contacts Dr. Coe has been making with teachers and students while at Teachers College. As chairman of the Committee on Moral Education of the Teachers Union, New York City, he has had increasing influence as a leader of the progressive movement in the teaching profession. As head of the Committee on Education and Militarism of the Council of Christian Associations he has been in great demand by college students. He went to the Milwaukee Conference on his own responsibility and without official status, yet he was constantly the center of small groups of the most alert and aggressive minds who sought him out for counsel and inspiration.

It is not surprising, therefore, that Dr. Coe should feel that in his five years at Teachers College he was able to do the best teaching of his career.

But now school is out in earnest. The news of his retirement is met with mingled feelings of regret and rejoicing. The rejoicings predominate. Dr. Coe will not stop teaching. He will appear in many classrooms for years to come, we hope not only at Teachers College but here and there all over the world. His time for writing will be increased—and the cause of humanity needs more of his outspoken support. With more time for the pursuit of long cherished personal interests, his health will be conserved for extended service for which heavy teaching duties would have unfitted him. Religious education will have more of him, not less.

DINNER IN HONOR OF DR. COE

BY COLLEAGUES AND FORMER STUDENTS

Dr. Coe's retirement was the occasion of a dinner given in his honor by his colleagues and former students at the Men's Faculty Club, Columbia University, on January 10, 1927. The faculty of the School of Education and the faculty of Union Seminary were invited as well as some seven hundred former students who had elected his work to considerable extent at the Seminary or at Teachers College. His former students are scattered to the four winds of heaven—nearly a hundred in far distant lands—so that the gathering of 135 friends to greet him was in itself a tribute to the affection in which he is held. Messages were received from many who could not come and quotations from some of these are printed elsewhere in this bulletin.

As Dr. Coe's birthday was not far away, he was presented with a birthday cake illuminated with 65 candles, being solemnly abjured as follows:

Father Time is a crafty man
And set in his ways;
And we know that he never can
Bring back past days.
Friendship fair, that magic sprite,
Simply laughs at Time's fears—
By the potent charm of candles bright
He shows all your years.

Burning clear is each tiny flame,
A beacon straight and tall,
To recall that which makes your fame
In the hearts of us all.
Dr. Coe, please don't start a speech.
See, the rest of us wait,
Hoping that there's a slice for each
Of that de-licious cake.

But first must these candles few
All be put out—
A stunt we shall see you do
With one blow, no doubt.

After quotations were read from the letters of a few who could not be present, Professor John H. Gray, a lifelong friend of Dr. Coe's, took charge of the festi-

ties, and presided delightfully over the following program:

Glimpses of a Life Work

UNVEILED BY
THE PRESIDING GENIUS
JOHN H. GRAY

Examiner Inter-State Commerce Commission
SCIENCE IN RELIGION

HARRISON ELLIOTT
Union Theological Seminary

RELIGION IN CHILDHOOD

HELEN T. WOOLLEY

Institute of Child Welfare Research
SOCIAL REALISM

A. J. W. MYERS
Hartford School of Religious Education

ETERNAL YOUTH

ERWIN L. SHAVER
Congregational Education Society

"RELIGIOUS EDUCATION"

B. S. WINCHESTER
Federal Council of Churches

WHAT I HAVE SEEN AND WHAT I HOPE TO
SEE

GEORGE A. COE

The speakers kindly consented to write out their remarks so that it is possible to present them here. Unhappily Mrs. Woolley was unable to furnish a copy of her address on account of illness. She spoke with great appreciation of Dr. Coe's work at the Merrill Palmer School to which he has for some time been acting as informal adviser in the matter of the religious education of the children of its nursery school.

Her discussion of the religious life of little children and Dr. Coe's influence upon our changing ideas of childhood were characteristically wise and simple and abundantly illustrated from her own rich experience.

The other addresses follow.

SCIENCE IN RELIGION

HARRISON ELLIOTT

We are met here tonight as those who have had the privilege of comradeship with Professor Coe in his work as a teacher in this academic center, either as his students or as his colleagues, or in both capacities. For so many of us he has been friend and counsellor, teacher in the truest sense, that we wish the size of the group and the formality of the occasion did not prevent us from bringing to him more directly expressions of our deep affection.

Perhaps the most significant evidence of his greatness as a teacher is the number of individuals he has stimulated to independent thinking in the field of religion. His students will testify that the moments in his classroom which seemed to be those of supreme joy to Professor Coe, when his eyes flashed appreciation, were not the times when his ideas were being placidly accepted, but when members of the class were earnestly attacking some problem which he had raised or opposing vigorously his own point of view. In every part of the world are found students of his who disagree with him radically at this point or that, but who are supremely thankful to him because he taught them how to investigate and think for themselves and, indeed, how to disagree with him. They realize that the test of their loyalty and devotion is not whether they accept his ideas, but whether they try to be as thorough in their processes and as courageous in their thinking as their teacher has always been.

It is fitting that we should spend this evening in a review of the trends of thought with which Professor Coe has been connected, and in a summary of the points of emphasis which have been his significant contributions. I realize that Professor Coe may wish to paraphrase the reply of the French savant, when

faced with a quotation from one of his earlier writings, and may wish to say: "Please don't quote Coe to me"; nevertheless, we shall have the honor this evening of quoting him to himself. Even so, the difficulty of being either accurate or adequate in the brief compass of an address must at once be recognized.

I have been asked to review the contribution of Professor Coe to science in religion. This is a fitting first topic, for after all, it seems most truly to indicate the type of his major contributions to the field of the psychology of religion and religious education. For a quarter of a century, he has been the recognized leader in the significant developments connected with the application of the scientific spirit and scientific processes both to the understanding of religious experience and to the improvement of the efficiency of religious work.

In Professor Coe's first book, *The Spiritual Life*, published more than a quarter of a century ago, his committal of himself to the scientific study of religion is evident. In the introduction he said:

"The studies here presented have been undertaken in response to a conviction that, in the interest of both science and religion, a new intellectual attitude is necessary with respect to the facts of the spiritual life. The religious processes taking place around us and within us must be observed with all the precision that modern psychological methods and tools render possible. . . . What is needed is an examination of the facts as such, without reference to their possible bearing upon theology or philosophy."

"Religion," we read, "requires the same candor and aspiration for truth that inspires science. It not merely

tolerates the spirit of science but rather includes it." Later he said: "I do not rely upon intuitions, nor make the subconscious my refuge in the days of critical adversity. Life seems to me to be an ethical enterprise; my life problems concern the choice of my cause, the investment of my purposes; and this surely implies distrust of anything that evaporates in the sunlight of my most critical self-possession."

When he came to Union Theological Seminary in 1909, he inaugurated one of the first departments of religious education and psychology, and he has given his life since then even more directly to science in religion. Notable in his work at Union was his acceptance of the responsibility, in connection with his department, of probably the first experimental school of religion. A Sunday school had been started in connection with Teachers College in 1903 but was transferred to Union when the Seminary moved to its present location. Professor Coe thus subjected his work at Union to the experimental test from the first and gave himself unsparingly as supervisor in direct relations with the classes of the school. Under the direction of himself and Dr. Hartshorne, the Union School of Religion has represented a significant and pioneer development in practice and experimental work in religious education.

There is now being conducted at Teachers College the Character Education Inquiry, really the first extended and thorough-going scientific inquiry in the field of moral and religious education. I suppose Professor Coe is more responsible than any other one person for this having been undertaken. Through the Religious Education Association, he worked earnestly for a number of years to secure scientific investigation of what is happening to children when they are being religiously educated, and directly sought to have this inquiry undertaken. The International Council of Religious Education and the National Council of

the Y. M. C. A. have both undertaken experimental research in religious education and this is coming now to be developed in universities and seminaries. Departments of religious education and psychology are found now in the leading seminaries, and in many colleges and universities. In all these significant developments of science in religion we think rightly of Professor Coe as the pioneer and the leading spirit.

In Professor Coe's teaching, what have sometimes been independent departments—psychology of religion and religious education—have been joined, and necessarily so, because of their fundamental interdependence in Professor Coe's conception. He felt that unless religious experience was scientifically studied and understood, an intelligent religious education was impossible. When he was inaugurated as a professor in Union Theological Seminary, he said in his inaugural address: "The psychology of religion rather than the methods of religious teaching requires the prime emphasis. The importance to the minister of a knowledge of improved methods and materials of religious education is obvious enough. Nevertheless, mere pedagogical lore will not suffice for his need. Fundamental to any wisely thorough reorganization of the educational work of a church is knowledge of religion in its psychological aspects. Without this there can be no comprehension of the specific goal proper to religious instruction and no adequate test of results."

In his psychological study of religion, the most fundamental element has been his recognition of the unity both of personality and of human experience, and of the fact that religious experience is not a special kind of phenomenon which can not be studied and understood but is subject to psychological laws and is integrally a part of general experience. Psychology of religion is properly nothing but an extended chapter of general psychology. In his own words:

"No wall of partition separates religious values from other values, religious experience from other experience. In the path of the theological student there lies, perhaps, no subtler snare than the comfortable notion that the churches' dealings with men concern a special faculty of the soul that has peculiar laws of its own. This is the way to a distorted outlook and to an abstract rather than a concrete mental habit. Though one who holds such a notion may thereby secure influence with persons who have strong temperamental inclinations toward a particular type of experience, with equal certainty he will erect a barrier between himself and the world at large, and he will never appreciate the teaching function of the church."

He always insisted on the fundamentally religious character of this scientific approach:

"We, who resort to psychology and biology and educational experiments in order to find out what the church should do with its children have no desire to substitute devices of man for the operations of God in the souls of children. We seek rather to test our devices by the laws of spiritual growth, assuming that these laws are divinely ordained. We stand for religious efficiency; that is, God's will actually done."

This means we must know what is happening with the children in our churches. We will not be content to guess what is happening; we must see the facts. We have the comforting assurance that we shall see farther and farther into God's way of making men and thereby we shall gain ever increasing control of the destiny of human society for which he has made us responsible.

Professor Coe's conception of religion is itself a significant contribution. In his mind, religion represents the organizing and dynamic center of personality. He

objects to the assumption that the "something more" of religion "is just another part of the process, coordinate with those already recognized by psychology."

The missing thing, he says, "is not another wheel in a machine, or another event in a series, but the individual wholeness of self-realization." "Wherever men intensely identify themselves with something as their very life, there you will almost certainly find religion, the descriptive term. It is no new thing to say that what men call religion is at its focal points a reaction, solemn or joyous, in which the individual or the group concentrates attention upon something so important that it is for the consciousness of the moment, life itself." "Any reaction may then be considered religious to the extent that it seeks life in the sense of completion, unification and conservation of values, any values whatever. Religion does not introduce any new values; it is an operation upon or within all our appreciations. If we are to speak of religious value at all, we should think of it as the value of values; that is, the value of life organizing and completing itself. . . . The sphere of religion, as of ethics, is individual social life. Ethics commonly limits its attention to certain values only; religion is interested in all values, in the whole meaning of life."

If the chief thing in religion, as Professor Coe says, is the progressive discovery and reorganization of these supreme values or ends in life, then religion becomes a fundamental process for any individual who would have a growing, unified, and dynamic personality, or for any group which would achieve full social realization. Professor Coe builds upon Doctor Thorndike's conception that man has within himself the capacity to criticize his attainments and improve his desires. Religion is not only the dynamic for the attainment of ends but is itself criti-

cizing these ends and discovering greater and more worthy goals of life. So, in Professor Coe's conception of religion, "re-valuation of values" has been a familiar phrase. Worship is not a process in which one evaluates his life or seeks the way out of a problem in relation to the ideals already accepted, but one in which he re-examines his ideals as well. Religious education is not the means by which the younger generation is trained in the ends which the older generation thinks are important but a process in which that which is important is itself re-examined.

This conception of religion places emphasis upon the purposes of life as the guides and incentives to conduct, and recognizes that the more inclusive and fundamental the purpose or goal, the more nearly does it become the center and the dynamic of personality. Jesus placed the emphasis here and modern psychology shows the importance of such a conception of religion if it is to be influential in life. Religion is not, according to this idea, an escape from conflict, nor a compensation in another world for present failure, nor a way of making up for the depravity and inadequacy of human nature, but a release and enlistment of the most dynamic and creative possibilities in human personality. Such religious experience develops in a social medium. The educative process is religious experience. The central fact for both is a growth in and through social inter-actions. Just as the personality is itself a social result and individual and social realization go on together, so religion represents the highest form of self-realization in a social medium.

"If we really believe that 'where love is, God is,' and if by love we under-

stand, as Jesus did, not a mere sentiment or impulse, but a purpose, a policy for self-guidance, a thing that does not evaporate as soon as one turns deliberate attention to it, then we can have a religious education that moves entirely within religion. It will consist fundamentally in providing for children conditions in which love is experienced, practiced, wrought into steady and deliberate living by the help of both intellectual analysis and habit formation, and developed into a faith that illumines the crises and the mysteries of life."

The significance of Professor Coe's contribution to the important problem of religion of this generation must be evident. The conflict today is centered not in astronomy, or medicine, or evolution, or historical method regarding the Bible, but in psychology. Some feel a decided conflict between psychology and religion; indeed, that psychology is one of the greatest enemies of true religious faith or belief in God. The difficulty is usually that they have a religious faith which has not taken into account what we are coming to know of the laws of God in human personality. Scores of Professor Coe's students are profoundly grateful to him for helping them both in their understanding of religious experience and of human nature. They have not been compelled to keep their religion in one compartment and their scientific knowledge of human nature in another. They have been able to develop a religious faith which makes them understand themselves and others the better and has put them vitally in relation to the creative resources of God, immanent in individual and social life.

SOCIAL REALISM

A. J. W. MYERS

The subject assigned me for an *after-dinner* speech is Social Realism! Had it been *A Social Theory*, I could have quoted. But Social Realism! Perhaps this is some kind of psychological test. When one is with a group of Teachers College and Union Seminary people he is never sure whether he is being treated as a human being or as a laboratory specimen—especially if Hartshorne and May have anything to do with it.

So perhaps I should begin by asking what your problems are and putting down the answers on a blackboard. Or perhaps I should begin by asking casually, "How did you like the dinner?" or, "What part of it did you like best?" The question would be off-hand; just like that. Perhaps Mr. Shaver would say that he liked, let us say, the ice cream best. We would at once be launched, almost without your knowing it, observe, upon a project—the project of finding out all we could about the ice cream. We would study, for example, the service of delivery men coming through the cold winter day to minister to our pleasure; we would think of the people working in the salt mines—is salt mined, or is it manufactured? We would find that out. We would discuss the process of ice gathering, whether it was naturally formed or made artificially; and finally we would come to the farmer and the cows—if the city of New York still uses anything so common as cow's milk in the making of ice cream. And all the way, especially when we got to the farmers and the cows, we would be in the midst of social realism. We would now have—one must be very careful of his terms in this scientific age—"outcomes of experience"; and if the project were very successful, probably a pocketful of "patterns of be-

havior." But by whatever paths we come we reach social realism.

In Hartford, long before my time, the allopaths monopolized the field of medicine. Then the homeopaths tried to get recognition and were bitterly opposed. Finally they won. Later the naturopaths attempted to get a foothold. The others combined against them, but in the end they were successful. When the osteopaths wished to practice, all three of the others fought them. The fight waxed so hot that it was taken into the Legislature and was then referred to a committee. In the committee the matter was discussed up and down, backward and forward, and finally an old farmer summed up the case with consummate wisdom: "It doesn't matter much whether it is allopaths or homeopaths, naturopaths or osteopaths—all paths lead but to the grave."

But what is social realism? Perhaps it can best be described by adapting an illustration used by Professor Carver, the economist-sociologist. It is from that classic of Mark Twain's (a native of Hartford), *A Yankee at the Court of King Arthur*. Here among many things of interest, the Yankee saw multitudes of devotees who had consecrated their whole lives to religion and had vowed to spend their strength day after day in forms of worship. These consisted in certain bodily movements somewhat similar to stretching the arms up to their fullest extent and touching the toes with the finger tips, or others of the daily dozen which keep you graceful, young and beautiful. His mighty mind was set on fire and he conceived a brilliant idea. With lightning rapidity he constructed a marvelous machine. This was attached to the devotees and now their motions were converted into energy which did work, and as a result gold pieces poured from the

hoppers of the machine into the Yankee's pockets.

This is precisely what Professor Coe has done. He saw that the churches and church schools were filled with men and women who were most devout in their attitude to God and who went through all the motions of worship and service. Dr. Coe devised means by which all this energy could be directed in such a way that it resulted in actual work being done and worth while results accomplished. Now through its devotion, human life was made stronger and better, and human society was being reconstructed according to the divine purpose. Through his principles, the efforts of the churches and schools, instead of being aimless motions, actually contribute vitally to making this a better human world and bringing in the Kingdom of God in the earth.

Now what Professor Coe saw and what his critics do not see or understand is that in this way the intensity of the zeal and devotion is not lessened but is multiplied a thousand-fold.

This, then, is social realism—the facing of actual conditions in order that one may have solid bases of fact for an effective social idealism; never dodging a fact, yet maintaining a buoyant faith.

It may surprise us to find how recent is this social emphasis in religious education and what a large part Professor Coe has had in bringing it in. Today everybody takes for granted the social theory of religious education. But this is very new. Let me give one or two examples: I take the Methodist Church for two reasons: first because it is in its ample fold that our honored guest finds his church home; and second because it has a House of Bishops which is an authoritative mouthpiece for the church—sometimes speaking great things. In 1888 the labor troubles were acute and a bitter struggle was being fought for a living wage. The Bishops in their pronouncements emphasized the need for teaching the doctrines of the church, else there would be a loose

“latitudinarianism”—that was the little word they used—and stated categorically that with the financial and political phases of the subject the church had nothing to do! A great advance was made by 1892 when they came out with the heroic pronouncement that the churches could not simply stand by. The other denominations were in no better case. I have cited the Methodist Church for the two reasons given. That is about where the churches stood a quarter of a century ago. Compare with that the present social creed of the churches as issued by the Federal Council.

An examination of the Sunday-school courses shows a similar situation. The emphasis was on personal piety and holiness. Take the uniform series for 1900. The most likely lesson for teaching social realism or social idealism in the year is “The Good Samaritan.” Here it is clearly taught that we ought to help “the poor”; but there is no suggestion that social conditions should be changed. Indeed the inference is suggested that the poor should be helped less for the sake of the poor than for the added virtue it gives the helper.

Looking at the other side, we find that social organizations do not give much place to religion. Taking the Annual Reports of the National Conference of Social Work in the United States and Canada as an index we find that before 1900 there were few references to religion in the presidential addresses even when a minister held this office. In 1901 the Rev. S. G. Smith and Jacob Ries called attention to the need of religion in education, but in 1920, the subject of the layman president's address was “The Faith of a Social Worker,” and in 1923 there were three addresses, by a minister, a priest and a rabbi, on the relation of social work to the church.

In all this integration of religion and social work the keen analysis and constructive theories of Professor Coe have made notable contributions, while in the

social emphasis in religious education he stands supreme.

But what a hornet's nest Professor Coe has led us into. Just recently a young minister who has grasped very thoroughly the social point of view told me about the situation in his small country church in a New England (not Southern) community where there is a large proportion of negroes. Some of the older negro pupils in the church school should naturally be coming into the church in full membership, but he questions very much, considering the situation as a whole, whether he dare suggest to them that they ask for membership! It seems almost impossible to conceive of such a situation in a New England church, but this is one of the bits of social realism that our theory makes us face.

There are certain disturbing reports, from Nicaragua and Panama, Mexico and China to mention only these. If it were not for social realism we might say, "Trust the Government. Our nation never did any wrong to any people and never will. It is the hope of the world in morals and religion." But that doesn't sound convincing any more. It might be possible for us to be complacent and comfortable in spite of militarism in schools and colleges. We might dismiss it by saying, "setting-up exercises will hurt nobody." A social theory of religious education will not allow us to rest in that bomb-proof position. So one might go on to speak of class prejudice, class war, antagonisms in the churches, of competition between denominations, propaganda, vested interests and all other causes of social waste. If we are disciples of Coe we take our place with him, not as fault-finders but with a constructive program, not simply for correcting the evils of today but for preventing these and similar evils in the days that are to come.

You know the story of Rip Van Winkle. He holds the record for the long

distance, non-stop sleep in the United States. It is said that when he finally awoke and did the necessary rubbing of his eyes and stretching, he sauntered down to the road and just narrowly escaped being run over and crushed by a whizzing automobile. In terror he ran back into the field and there he saw coming at him a tremendous monster tearing up, not one furrow, but a dozen furrows at once. He escaped from its pathway into a pasture field and hearing a noise looked up and saw something that froze his blood. He did not know what it was, but above him an aeroplane was making a nose dive directly at him. We will not follow his adventures and escapes, but finally he found sanctuary in the local church and here he was perfectly at home—there had not been the slightest change here during the long, long years. It is needless to say that no disciple of Coe was minister or director of religious education in that church!

And now, Professor Coe, we rejoice with you that "SCHOOL'S OUT" and that it is out for you at the age of forty-five (judging by your looks and spirit regardless of what the calendar and these pretty candles may say). We rejoice that you are released from dull routine and can now settle down to good solid work. The audience before you is but a very small representation of that vast audience which eagerly awaits your articles and books.

We wish you health, happiness, play and achievement and pledge our loyalty to social realism as a basis for social idealism.

We delight to honor you on this happy occasion. We recognize you—not because of age, but because of prophetic leadership—to be the Dean of all religious educators; we acknowledge you as MASTER in the Craft.

ETERNAL YOUTH

ERWIN L. SHAVER

It would be quite possible for one to read into this subject interpretations which neither Professor Coe nor we would consider valid. I do not believe that any of us are thinking of the "youth movement," a fixed organization or crystallization of the ideas and program of young people today. Nor would Professor Coe consent to being named as one who had any official relationship to such a movement in the sense that some folks might construe it, in terms of high office or many offices. These honors, if honors they are, are reserved for others.

But in a broader sense there is a movement among youth in America as well as in the rest of the world. And in a more significant way than most persons would imagine, Professor Coe bears a direct, or shall we say with more meaning, an indirect relation to it. The basic roots of this relationship are to be discovered in his concept of religion as "the revaluation of values." Most students of religion have been satisfied to define it in terms of relationship to God, but have been exceedingly weak in discovering the nature of God. For them religion has been an agency of conservation, as though the state and custom and tradition and the natural tendencies of mankind were in need of one more ally to keep society from slipping backward. Somewhere, among the fields of thinking and living which have busied civilization, there ought to be a place for one which would find its major task that of leading mankind onward to higher and yet higher peaks of attainment. To this honored and most difficult service Professor Coe has assigned religion—religion with a God so good, so great, so wise, so infinite and withal so near, that we must be constantly at work to know him better. In this challenging and satisfying adventure

of finding the true God and following him with gladness of heart we are led by Dr. Coe.

From this basic principle, that we are to know God best when we look for him in higher values than we now hold, there grow several consequences. The first of these is the fact that God is not to be pictured as an old man who has arrived at some defined period of maturity and ceased to grow after that. He is, to quote Professor Coe, "the ever-youthful, summoning us perpetually to create new earths." What a wealth of meaning this should bring to us! Who can dodge the implications of such a concept? Without it, we can well understand why the reformer, the scientist, the lover of mankind, found it necessary to break with organized religion to carry on their conscience-driven missions. Without it, we can know why young men and young women, themselves impelled by the divine urge to leave the world better than they found it, too often have had to ignore established institutions to satisfy the best in their hearts. Without it, we can see why institutionalized religion often finds its greatest allies among those who seek to crush the life of each new-born idea, although they cannot permanently withstand the God of truth. Yes, we love the God of eternal youth, whose best human expression so many find in Jesus, the young carpenter of Nazareth.

It is easy, therefore, to understand why Dr. Coe, believing in the youthfulness of God, should appreciate the youth of today. For, in spite of any shortcomings which we, or even he may see in modern young people, they do remind him of this quality of God which makes him the God of all time.

But his appreciation and love of youth has not led him to make a sentimental de-

fense of youth's shortcomings. There are those who, with ear to the ground, shrewd in catching the drift of things and seeking notoriety, have rushed to defend our present-day young people with care-free and irresponsible acceptance of all that they do, good and bad. Not Dr. Coe. He sees farther than this. His power of critical analysis, revealed in all his spoken and printed words, has scorned this type of thing. For no one who has read *What Ails Our Youth?* can be so heedless and thoughtless again, if he has a heart and conscience. Dr. Coe throws us back upon ourselves, to analyze most critically and most severely the faults of our civilization, which is "sick" with sin, and infecting virile youth.

And, having stood for this kind of a defense of youth, it is but right that we should expect Professor Coe to practice his own preaching. It would be easy to fraternize with youth and condone their faults. But, somehow, he cannot do just that. He must be forever putting them right. He points out to them the setting of the stage upon which they are playing, the forces and factors which have made and are making their ideas and ideals and ways of acting. He urges them to free themselves from man-made institutions and seek the clear vision of a world after God's pattern. At every opportunity he insists that youth think! think! think! One who observed him in action at a recent student conference says, "The notable thing about his relations with young people was his merciless attack upon fuzzy-mindedness. He insisted upon the students qualifying their statements and giving an intelligible and reasoned account of themselves."

No doubt Professor Coe was giving this kind of help to young people long before I came under his guidance. But it was this thing which he did for me as no other of my teachers had done. I squirmed under it at first; it was something new. But, when I began to see the meaning of it, I ceased to regret, as I had

been doing, the fact that I did not have a note-book full of explicit directions as to rule-of-thumb procedures in matters of religious education. It would hardly be appropriate for me to say that he taught *me* to think. But he did the best he could with the kind of clay that was put into his hands.

One of the youth organizations in which he was greatly interested was the Student Volunteer Movement. Nothing which he has ever done stands out in my mind more than his connection with the Des Moines Convention. He was the adviser of the Union delegation. In that delegation were keen minds and warm hearts, who went to the Convention determined to change the outworn slogan of the Movement to one which would mean a vastly larger task—which would meet the problems of race, of war, of commerce, and of autonomous churches. They also wanted some student government of the Movement itself, believing that those who were to do the work should share in policy and program. In all this Dr. Coe was right at hand, helping the delegation to analyze the conduct of the Convention and the motives of its adult leaders, suggesting the procedure to be used in driving a wedge of progressiveness, and encouraging those who needed not to be driven but only to be kept true to their aim. It seems to me that at Des Moines was the beginning of the "revolt of youth" in America. It was a small group which Professor Coe advised and encouraged, but its work bore fruit in the reconstructed and revolutionary program at Indianapolis four years later and in the Methodist Conference at Louisville.

And he was at Evanston, too. His part in this significant conference was that of a "gallery fan," but as one student remarked, "The real radicals in this conference are sitting in the gallery." And doubtless the presence in the gallery of Dr. Coe and others like him again encouraged those who were leading the struggle for higher values in religion.

We find him at the Congress of the National Student Federation at Ann Arbor a few weeks ago. The following report gives us no vague idea of how he was trying to emancipate the thinking of youth from the fetters which bound it:

"I want to ask just what you students want," declared Professor George A. Coe at a Saturday morning session. "Some students are restless and unsatisfied; what is it that they want? Have they clarified their wants?"

Out of the answers, many confused, blundering and beside the point, a few searching in their analyses of the roots of dissatisfaction, Professor Coe made the following generalizations:

The main body of students is drifting. "These students come from bourgeois families in which they have been supported; they have no burning purpose in life, are substantially drifters, living on the backs of others. College students are living on the backs of the producers."

A few students have definite wants. "They do not want compulsory chapel and they do not want a different kind of teaching in the classroom. They want teachers who are not mere peddlers of facts."

"I come to the conclusion," Professor Coe added, "that the proportion of students who have genuinely defined their wants is small. Those students in only a relatively few cases have related their college life to a philosophy of living. They want something larger; they do not know what it is."*

If we can judge with accuracy the facts behind the press accounts of the Milwaukee Conference of the Student Christian Association, we again find Dr. Coe making students think, but at the same time not withholding his own ideals on the burning questions of the day, particularly that of militarism in education. And we

hope, with the larger freedom which he is now to have, that he will find an ever-widening field of service in behalf of youth, as they meet to discuss this and similar questions.

It was my privilege to be with him at the Leadership Training School of the International Council of Religious Education at Lake Geneva the past summer. He was a revelation to those who had heretofore known him only through his books. One amusing incident illustrates the way in which the whole body of faculty and students came to know his heart and spirit. We found him one afternoon pitching horse-shoes with a young woman student. It was one of his first attempts at the time-honored pastime and Dr. Coe was beaten by his fair opponent. As the first set was concluded, she asked victoriously, "Are you the man who wrote that book I had to study in college?" He confessed his sins in that direction. Whereupon she replied, "Well, I'm even now."

What shall we call this man whom we honor tonight, as we think of his relation to the youth of today? We have stated that he is not to be thought of as an organizer or a promoter. We have found him guiding and advising, helping young people to face facts and interpret them honestly, and making them think, because he finds in them the youthfulness of God. Shall we not think of him as the "Friend of Youth" who loves them, not with mere sentimentality, but with a love which is for their very highest interests?

This kind of friendship has made him many disciples. But these disciples are not of the usual type, those who merely echo in parrot fashion the phrases of their leader. The kind of help which Dr. Coe has given has thrown his students and those whom he has led in conferences of youth back upon their own resources, so that they have become, in some degree, independent thinkers as their teacher. It is for this reason that he has sought, not hero-worshipping disciples of himself,

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but those who revere the truth and grow as he helps them to discover it, and then continue to grow long after they have ceased to have immediate contact with him. It takes a great teacher thus to put aside the temptation to have many satellites who swear by his every word. I believe that is why some have misunderstood him. Because he wished to help them to be their best, far more than he wanted them to flatter him, some have gone away puzzled. But has it not been better that, as he has painted the picture of Truth for us, he has stood aside so as not to shut off the view by his own personality?

And what has happened? Two things at least, both revealed in the unique dedication of *What Ails Our Youth?*:

AN OLD TEACHER
GRATEFULLY DEDICATES
THIS BOOK
TO THOSE OF HIS STUDENTS
WHO QUESTIONED HIS
TEACHINGS

As I passed him on One Hundred and

Twentieth Street one day shortly after its publication, he asked me gleefully if I had noted that dedication sentence. I assured him that I had and that it was just like him. This dedication suggests, what we all know to be a fact, that each one of the younger generation who has sat at his feet has become an independent thinker in the degree to which he has caught the true spirit of the master. And it reveals also that the master himself is still youthful. No one needs to be told that with regard to outward and more superficial distinctions. He walks, he plays, he observes as a man who enjoys keeping young. But his mind, too, is alert and growing still and my prediction is that he will always be in the van of any youth movement that may come.

So here's to you, Professor Coe, our teacher of yesterday and today; pioneer in religious education; prophetic and stimulating thinker; advocate of the whole gospel; champion of righteous causes; friend of youth; thorough Christian!

"RELIGIOUS EDUCATION"

B. S. WINCHESTER

It was a happy thought to bring together on this occasion a company of the friends and fellow-students of Dr. Coe, to felicitate him upon having attained this new dignity, and to commiserate each other over his prospective absence from these familiar associations on the "Hill." To most of us, the notion that Dr. Coe is now to enter upon a period of retirement—in the sense of inactivity—is unthinkable. We prefer to think of him as about to be released for a somewhat wider, freer service.

It is my pleasant privilege to say a few words regarding Dr. Coe's connection with the Religious Education Association. And when I say "connection" I do not have in mind any official relationship, but rather that quiet, constant, unobtrusive and effective influence which he has exerted, through both spoken and written word, as an alert and loyal member of this democratic fellowship.

Those of you who were present at the first meeting of the Religious Education Association, held in Chicago in 1903, will remember the thrill which went through the assembly as its members began to realize its significance. Some of us who were younger felt vaguely that something was wrong with education and were groping blindly for a clue to the solution of the problem. At that time, the Sunday school was generally regarded as the chief agency, outside the home, which was supposed to concern itself with religious instruction. The Sunday school was under the domination of the theory of uniformity. Its educational progress was retarded, largely by reason of the timidity of publishers with large vested interests. The Sunday school was fast losing standing as an educational institution. A good many pastors had gained, through the American Institute of Sacred Literature and through scientific studies in this

country and abroad, a new conception of the Bible, of religion, and of the place of these in education. But it seemed almost impossible to re-shape existing institutions so as to give this new knowledge a chance to function. Dr. Blakeslee had, it is true, begun to publish the Blakeslee series of Sunday-school Lessons and President Harper had projected the new series of textbooks which he called "The Constructive Series." The rank and file of the churches, however, were caught in a back-eddy.

It was at this juncture that the Religious Education Association was launched. Its coming was like a breath from the heights. One caught a new vision both of the magnitude of the task and of the resources that might possibly be available. "Religious Education" was a new term, signifying the union of religion and education, to the advantage of each. Here was a platform whereon could meet pastors, parents, Sunday-school teachers, Y. M. and Y. W. C. A. leaders, college and seminary professors, public school men, artists, editors, scientific investigators—all in a happy and helpful fellowship. A new day both for religion and education seemed to have dawned.

The untimely death of President Harper soon afterward might have proved fatal to this young organization, had it not been for a few earnest spirits who shared his vision and at this critical juncture took up the burden he laid down. Of these, no one has contributed more through the Association to the progress of religious education in this country than has Professor Coe.

It is not possible, in the brief time at our disposal, to indicate in detail the specific ways in which Dr. Coe has made his influence effective. I can only enumerate a few of the characteristics of the man

which have impressed me afresh as I have gone through the files of *Religious Education*.

And first let me mention the steadfastness of Dr. Coe's devotion to this organization and to the ideals for which it has stood. Other minds have made their contribution, but in many cases their influence has been a passing influence. But the mind of Dr. Coe has been at work here continuously, his ringing voice has been ready at critical moments to rally the faint-hearted, steady those who were wavering between conflicting purposes, or check the impulsive. One feels his hand constantly guiding its progress.

No less remarkable has been Dr. Coe's self-imposed restraint. Always somewhere in the picture, he has not occupied a conspicuous place in the foreground. He has been among us "as one who serves." He has been content to be a hewer of wood and a drawer of water when this kind of work needed to be done.

The Religious Education Association has sincerely attempted to be scientific, to provide a platform where men of science may meet in a common and fearless search for truth. It has avoided entangling organizational alliances. And Dr. Coe has been one of the most steadfast advocates of this policy. He himself has incarnated in his own personality the scientific spirit. He has insisted that we look at these urgent, intricate problems of religious education, objectively, dispassionately, tracing back effect to cause. He has refused to be hurried by those who have been impatient of the painstaking processes of research. He has smiled indulgently upon those who sneer at the theorist as being an impractical doctrinaire. He has refrained from bitterness in controversy, while aiming his shafts of keen criticism mercilessly at any who would substitute sentiment for evidence.

The Religious Education Association might easily have become provincial in its

outlook. Dr. Coe has helped to save it from this fate by the breadth of his experience and acquaintance. His intimate contact with persons and conditions in New York, Chicago, and California, has given him a sympathetic understanding of educational problems and practices throughout the length and breadth of the land.

Perhaps it is this wide-spread acquaintance which has enabled Dr. Coe to discover, and to formulate for us all, with a kind of uncanny insight, issues which are timely and vital. It may have been the Place of the Bible in Practical Life, or the Relation of Worship to Education, or the Principles of Leadership Training, or Vacation Schools, or Weekday Religious Instruction, or the Correlation of Programs and Coordination of Agencies, or the Principles of Curriculum Construction—whatever it was, the platform of the Religious Education Association was found to be a good place to meet and talk it over. From these conferences the members went back to their respective tasks with new courage and enthusiasm.

We are all indebted to Dr. Coe for his extraordinary faculty of expressing his ideas in clear, forcible language. The timeliness of his utterances is often enhanced by his arresting phraseology: "Who is to do the actual work of religious education?" "How shall the workers themselves be taught?" "Do you really believe in religious education?" "Can religion be taught?" "What is in our minds, as definite purpose or as undefined assumption, as we approach the curriculum problem?" These are a few illustrations, picked up at random, of Dr. Coe's masterly use of the "problem approach."

What has been accomplished by this Association through the years? Of course it would be unfair to enumerate the changes which have taken place during the last twenty-three years and affirm that all these had been brought about by the Religious Education Association or

through the influence of any one man. This much, however, may be recorded as indicative of a new spirit which the Association has striven to bring about:

1. Religious Education has come, or is rapidly coming into its own. We are no longer frightened by the term. There is a *new vocabulary* now in common use. A voluminous literature has been created, comprising not only graded textbooks running into the thousands, but a vast number of treatises of every sort dealing with every aspect of religious education.

2. There is a new conception of the nature and scope of religious education. We are moving over from the theory of indoctrination to the theory and practice of education as a means of interpreting actual life situations, of developing attitudes and habits—i. e., character.

3. There is a new sense of the unity of all life, and hence of the educational process. Attempts at correlation of the various fragments of religious education into one comprehensive program are earnestly being made.

4. There is a new realization of the intimate relationship which must exist between religious education and public education, and we are beginning seriously to experiment in the attempt to integrate the whole process.

5. There is a growing determination that religious education must bulk larger in the experience of the growing child. Weekday classes and vacation schools are seeking to utilize new areas of time.

6. In short, a new conception of the

objective of religious education, of method and of organization, is rapidly taking the place of the older and more inadequate conceptions.

7. For all this we realize that a new leadership is necessary; scientifically trained, professionally-minded people, capable of grappling with the intricate problems of character development and with complex social issues, and working out plans for achieving definite ends.

8. A new profession has come into being. The director of religious education in the local church, and for the community at large, is winning a recognized place of honor and influence. In all this change, which seems as we look back over the last twenty years or so to have been almost incredible, the Religious Education Association, and through the Association, Dr. Coe, has made valued and constant contribution.

The Millennium has not yet arrived. We must still say, with the author of Job,

Lo, these are the outskirts of His ways,
'Tis but a whisper we have heard of Him.

There are still complex issues to be grappled with and we shall need wise heads to counsel us. I am, therefore, rather glad that Dr. Coe is laying down these particular duties here and that he may be free to give himself unreservedly, in the ripeness of his rich experience, to these problems which still remain to be solved. May he be granted abundant vigor and a strength that is unimpaired through many years to come!

DR. COE'S REMARKS

In introducing Dr. Coe, Professor Gray paid beautiful tribute to the friendship that has existed between them for so many years. "My friend Coe," he said, "has been willing to take risks and to suffer for his friends when they have been the victims of injustice. He has always resented injustice to others and done all in his power, at great personal sacrifice, to defend them. I know, because of what he has done for me. Greater love hath no man than this."

Dr. Coe spoke as follows:

You have surprised and overwhelmed me! Having inferred from the form of Dr. Hartshorne's invitation that I was to meet at dinner just a handful of my old students and professional friends, I came unprepared to make any such response as this outpouring demands. You must permit me just to chat instead of making a speech.

The complimentary things that you have said make me feel as Rip Van Winkle, to whom reference has already been made, must have felt after he wakened from his long sleep. Discovering in front of him a beard that reached almost to the ground he fumbled its coarse hairs, mumbling, "Is this on *me*?"

I should be insincere if I pretended to be so humble as not to enjoy all this. In fact, I am having a perfectly bully time!

I shall not burden you by reminiscing. Yet I want to say a word about one person—one whom only a few of you have known, for she passed into the unseen long years ago. In all the worthwhile things that I have been able to do in my whole career, she has had a part. Therefore, I accept this tribute of yours for her as well as for myself.

It seems to me, as I survey my experience, that I have been most nearly right when I have leaned most towards the radical side of any question, and most nearly wrong when I have leaned towards

the conservative side. You may draw from this whatever inference you like; I will draw none. But at least you perceive here an expression of my present attitude towards the great issues that have agitated the churches, and society at large, during a generation.

How glad I am that I chose the academic profession! It has kept me in touch with young life, and this has helped prevent my spirit from growing old as fast as otherwise it might have done. If I were now to indulge in wishes for the impossible, I should desire to be still longer associated with you young people in the reconstruction that is now upon us. Your task is nothing less than that of re-building the foundations of our society, including the re-creation of religion itself. No existing religion—whether Protestant, Catholic, Jewish, Buddhist, or whatever—in its present form and policies seems to be able to save society. To you comes the call, therefore, to bring religion itself to a new birth. All the courage, all the grit and tenacity, all the patient good-will of which you are capable will be required, but the adventure is a glorious one.

Inasmuch as several of you have inquired about my plans, a word may be in order concerning the immediate future. It is my purpose to increase the amount of time that I give to play, and to mingle with play writing and lecturing which, besides being enjoyable in themselves, will help keep the pot a-boiling. My winters I hope to spend in sunny Southern California, but my summers in the east, in the "land of the sky-blue water."

Play I have long regarded as the primary occupation for old age. I got this idea partly from Horace Bushnell, who remarks somewhere in his writings that God has placed the beginning of man's destiny (childhood) and the end of it (heaven) in the same key, for the occu-

pation of each is play. It occurred to me that perhaps the old need not wait for heaven, but might spend their declining years in free recreation. Fortunately—partly because someone whom I have forgotten advised it—I have cultivated recreational interests that can still be pursued, as some of the more active plays cannot. I am devoted to fishing, camping, canoeing, sailing, photography, work with tools, motoring, and motor-boating.

My old cruiser, the "School's Out," in which some of you have voyaged with me, is gone, but I have a new open boat, a runabout, that is dandy and spry, and its name is "School's Out II."

For me life continues to be an eager voyage into the future and the unknown. If some obscurity veils the horizon towards which I move, still moving into that obscurity trustingly and unafraid is a zestful part of the great adventure.

DINNER TO DR. COE

BY STUDENTS OF THE DEPARTMENT OF RELIGIOUS EDUCATION

On February 1st students of the first semester who were still in New York gave a dinner to Dr. Coe at the Teachers College dining room. Seventy-eight were present and from those who could not come many messages were received.

Mr. Lennig Sweet acted as master of ceremonies and introduced the following speakers: Rev. Shelton Hale Bishop of New York, Dr. Timothy T. Lew of China, and Miss Lois Kugler of Boston. The addresses expressed the almost universal feeling of Dr. Coe's students that

they are indebted to him not only for information of incisive value but even more for attitude and method—so well expressed by Dr. Coe in these words: "Toward facts be scientific; toward people, loving." The Union Seminary Quartet sang several appropriate songs.

Dr. Coe was invited to ramble. He did—from an excursion into the early history of religious education to plans for his own future. Then he was presented with a traveling clock by which to recall the friendship of his last students, and the evening closed with Auld Lang Syne.

MESSAGES OF APPRECIATION

The quotations chosen represent only those who cooperated in the dinner held in Dr. Coe's honor on January 10th. Hosts of others would without doubt have found spokesmen had the occasion of Dr. Coe's retirement been brought to their attention. Yet small as is the list of colleagues and former students to whom notice of the dinner was sent, the range of residence and vocation among the replies received from those who could not be present is astonishing. Space forbids more than brief extracts from a few.

Dean Russell

Please convey to Dr. Coe and his many friends my deep regret at missing the dinner tonight. No one knows better than I do the splendid service that Dr. Coe has rendered to the cause of religious education and the inspiration he has given to his colleagues in Teachers College. I hope he may have many more years in which to add to his renown and that his ties to Teachers College will strengthen with these years.

JAMES E. RUSSELL,
Teachers College.

Director Leonard

I must write you now of my regret in not being present, of my sincere admiration for

all you have done throughout the years for the promotion of religious education; of the esteem in which I and all my associates hold you personally. May the years bring you much of happiness, health and satisfaction.

R. J. LEONARD,
Teachers College.

President Faunce

Our real gratitude is never to men who put things in our pockets or in our hands, never to men who furnish the apparatus of living, like automobiles and radio, but to the men who show us the real motives and objects of living, who make us intelligible to ourselves and make God intelligible to the world which is His own expression. The inner life of America is richer and stronger because of Dr. Coe's contributions. He cannot "retire" from that of which he is a part. He may retire from active teaching, but for many years his thinking, his insight, his interpretation, will abide with the intellectual and religious leaders of America. All of us have been enriched because he has been beside us. I am profoundly sorry that I cannot be present on the 10th of January.

W. H. P. FAUNCE,
Brown University.

From a Former Colleague

We cannot tell you how deeply we regret having missed the opportunity publicly as well as personally to express our affection

for you and our deep regret that you are ending your professional career as a teacher on the Hill.

Wherever you go, you may count upon our unfailing loyalty and good will. You have meant much in my life, and I can never repay even a small portion of the debt both intellectual and spiritual which I owe to you.

HARRY EMERSON FOSDICK,
Union Theological Seminary.

From Certain Professors

I wish they could say how deeply grateful I am for all you did for me both as a professor and a great friend. No words of mine, however, will adequately convey to you thanks for guidance, for leadership, for training, for inspiration, for personal interest, for wise advice. It is my hope that I shall prove worthy of the trust and "talents" you committed to our care by trying to put into practice principles and ideas which in classroom and out of classroom you let us see, appreciate and value. After all, this seems to me to be the best way of expressing our gratitude for all your efforts and labors on our behalf in your determination to bring about a more Christian childhood leading into a more Christian humanity.

GEORGE P. MICHAELIDES,
Athens, Greece.

Since my three years with Dr. Coe in 1910-13 he has been a constant help to me, not only in what he taught me but more especially in the *method* he gave me for tackling a new task. I do not think he realizes, even in a limited degree, how much he has shaped the attitudes and ideals of his students. Even though I cannot be with you on January 10th, I will share as much in the spirit of the meeting as any one present.

RALPH A. FELTON,
Cornell University.

As we join our tribute of gratitude and affection to those of many others, our outstanding remembrance of Professor Coe is this: That he is one of that unfortunately small number of great teachers who really seem to want their students to *grow*. Never having stopped growing himself, his delight in the growth of others, even though that growth has been in unforeseen directions, has endeared him to us all. Where other teachers have staked all on what they have imagined to be the eternal certainties, he has interpreted to us the living processes of change in the direction of the life more abundant.

HAROLD A. LARRABEE and DORIS LARRABEE,
Union College.

I am sorry to belong among those who live at too great a distance to be able to attend the dinner to be held in your honor on January tenth. But I am assuredly with you in spirit.

The idea that Professor Coe is retiring on account of age makes me want to laugh.

E. BRUNNER,
Zürich.

From an Editor

But after all, the meaning of this day to your students is not so much reminiscence as prophecy. We are happy for this chance to express a little of the gratitude for all that you have sown and cultivated in our lives, for your share in whatever fruitfulness they may have. But our greater joy is in what you are now free to give us in your unique capacity as seer. There are others who can teach, who can do significant and original research work, who can extend and apply sound and "good teaching" to ever wider realms in religious education. You see farther than anyone else the creative and transforming rather than the merely adapting function of religious education in producing a wholly Christian society. I say this judicially. I do not know of another leader among us who so clearly sees the real dynamite in religious education, or who is so gloriously unafraid of what God may do with human institutions if he gets a chance at growing lives.

May these next years be productive a hundred fold over the years that have prepared for them. And God give you health and physical vigor to keep up with your growing spirit!

MARY E. MOXCEY,
Sunday School Publications of the M. E. Church.

From a Secretary of the Federal Council of Churches

There are many people whom I should rejoice to have honored, but I can say without the slightest exaggeration that there is nobody in the world who, in my opinion, merits a tribute of recognition from his students and colleagues more than Professor Coe. I am sure that there are many hundreds of others who feel with me that nothing which has come into their experience has done more to stimulate them to fresh thinking than their contact with Dr. Coe.

SAMUEL MCCREA CAVERT,
Federal Council of Churches.

From a Teacher of Children

I shall think of you all on that day and send out to Dr. Coe glad thoughts and

wishes that deep content and satisfaction may come to him as he reviews his full, rich years of service to the cause of religious education; a service that is bound to continue in the life and work of his colleagues and students and in his own life and writings. May he feel the warm affection and the devotion to himself and to the cause which we his associates would express to him at this time.

May God bless us every one, and renew within us through our continued service, the lovely, warm Christian fellowship which we experienced in the Union School of Religion.

CLARA WHEELER,
University of Vermont.

From the Principal of a School

If opportunity presents itself, I wish that you would convey my personal greetings to Dr. Coe, and assure him that it is with a real fondness that I look back upon my years of study and cooperative work with him. I am sorry to learn that the time has arrived when he feels it is necessary for him to retire from active teaching. A great pioneer, a true hearted friend, and an inspiring teacher, he will always be to the numerous students of his class rooms and the yet larger number of readers of his illuminating books.

THEODORE HALBERT WILSON,
Saint Johnsbury Academy.

From a Mother

Both my husband and I would love to come, but just at present we are more or less tied down here at home with our very precious three months' old daughter, Mary Ann.

You must tell Dr. Coe that I hope to put his theories into active service before long, and I am already busy trying out a great many of my own ideas on child training! You would laugh to see me.

MARY ESSELSTYN PECKETT,
Englewood, N. J.

From Certain Ministers

This is a source of keen regret to me. The Committee was kind enough to ask me to express the attitude of the church toward one of its most distinguished sons on that occasion. There is a great deal that I could say in behalf of the church, and also a great deal I could add in behalf of myself, one of your former pupils and admirers. It has been a point of pride with me to have you as a member of my church, and I am sure that the Madison Avenue Church has de-

rived much satisfaction from your connection with it.

RALPH W. SOCKMAN,
Madison Ave. M. E. Church.

It is a matter of real regret to me that I cannot attend the dinner in honor of Professor Coe. It has been my privilege to know him well for many years and I admire the courage and farsighted wisdom with which he has handled problems of outstanding importance and the steady influence he has had through the years.

I wish it were possible for me to attend the dinner in recognition of his service.

WILLIAM P. MERRILL,
The Brick Presbyterian Church.

I regret that it (the dinner) is to mark his retirement from teaching. We have all too few men of his type in the work. He will be a distinct loss to all of us.

J. ELLIOT ROSS,
Newman Hall.

I would be happy if this note could add anything to the abundant testimony that will be available in witness of the debt so many of us feel we owe to him as a great teacher.

In my own case it is a debt not only for a view point and method of religious education, but for the substance of his thought—his theology has helped me in a permanent way, and his ethics stimulated and will continue to do so.

I trust that you and the company on the night of the tenth may have a happy time, not in bidding farewell to Dr. Coe, but in wishing more power to his word.

ALFRED W. SWAN,
Marion, Ohio.

From Two Directors of Religious Education

For many, many reasons it would be one of one's great experiences to share in this honor to him.

I have often thought during the years since I graduated from the Seminary and so unexpectedly found myself in the field of religious education that one of the things I should most appreciate would be an opportunity to talk with Dr. Coe over a period of many hours about the veritable Niagara of problems that are pouring over us. Surely he possesses in large measure the wisdom which is more than knowledge.

In every quarter of the globe at this very hour his influence is being felt. His words have literally gone forth to the ends of the

earth. I hope Dr. Coe will continue to enrich the life of us all for many years yet to come.

EDWIN E. AIKEN,
Dorchester, Mass.

I wish that your Christian students could be made to learn of the great benefits the students of other faiths derived from your interesting lectures, intimate interviews and inspiring writings. It is through remarkable skill, broad-mindedness and philosophical depth that you have succeeded to make your theories applicable to any system of religious instruction.

I have learned, through your direct influence, to evaluate the religious values of Judaism and to place in my curriculum justified emphasis on cardinal studies, to dig for inner meanings of things through the misleading and obstructive shell wrongly sanctified by tradition or passive acceptance.

The Talmud says: "One good thought leads to another good thought," and your discussions certainly stimulated all your pupils to look for new paths leading to the one goal.

HIRSCH L. GORDON,
Newark, N. J.

From a Friend

Others can estimate better than I what you have done for religious education, and as well as I what you have put into the development of religion in general.

What I should have stressed had I been present, aside from my personal obligation, is your value as a citizen. Your unfailing support of every cause, movement or protest where an issue of freedom or injustice arises has been and is a constant inspiration and stimulus to those who are younger.

HARRY F. WARD,
Union Theological Seminary.

From Young China

Dr. Coe has not only been a stimulating teacher, a creative thinker, but also a Christian friend. How difficult to be one of these

three and how very rare are all the three in one! Dr. Coe's teaching and his philosophy of religious education is gaining an influence in China which few other teachers can claim and it will continue to increase because in his teaching we find a correct scientific diagnosis and Christian solution to China's most fundamental needs.

Will you kindly offer my sincere apology and express my deep disappointment for not being able to be present—to Dr. Coe and to his friends and pupils? I cannot tell how sorry I am to miss the meeting. With affectionate regards to Dr. Coe and to all the friends who love him!

TIMOTHY TINGFANG LEW,
Yenching University.

From a Comrade in the Cause

By common consent Coe is our leader. There might be some discussion about second place, but he is *facile princeps*. I wish I could be present to join in "Hail the Chief." The modern movement of religious education has been almost parallel with the life of the R. E. A. and Coe's has been the leading voice in both. As he looks back over the remarkable achievement of this quarter century—the awakening of the church, the transformation of the International S. S. Association, the development of scientific method, the elevation of our subject to university status, the production of a significant literature, the rise of a new religious profession, the spiritual revival growing out of the new meaning of education—he is entitled to say *magna pars fui*. I know he will not say so himself for he is a modest man; he has never claimed leadership; he has succeeded in that unusual achievement—a preacher of democracy who does not desire to be a dictator; he has always pushed forward the younger workers in our ranks.

His fellow members in the R. E. A., his colleagues in the colleges, universities and seminaries, tens of thousands of religious leaders, scores of thousands of his readers, will join with his own students and his immediate associates in affectionate celebration of this milestone in his career.

THEO. G. SOARES,
University of Chicago.

PUBLICATIONS OF GEORGE A. COE

In listing the following books and articles, generously furnished by Dr. Coe, it may be well to direct attention to a few of the more significant contributions he has made to religious education. One needs to read the titles and dates of only his books to realize that he has been not only a pioneer but a prophet. To the work of education in religion he has brought certain fundamental points of view and methods on which all who ever work with children must build. He has, for example, rescued religion from the subjective theorizing of dogma, on the one hand, and from hasty formulations of social psychologists on the other, so that it is possible to think objectively concerning its manifestations without finding oneself lost in an indiscriminated maze of social responses. Religion to Coe is a distinguishable type of life adjustment, natural to man, in which he persists in remaking both himself and his world. To note the specific situations and processes in which this religious mode of adjustment is taking place has been one of his chief contributions to thought and education and has opened the way to careful scientific research.

Besides providing religious education with a basic and usable religious psychology or psychological point of view Dr. Coe has made significant contributions to the psychology of moral growth. His insistence on the self as a concept not only germane to psychology but central in any analysis of phenomena which does justice to the facts of experience has had its ups and downs and seems again to be coming into prominence. Moral education to Dr. Coe is not the fitting together of the parts of a machine nor the conditioning of a set of primitive animal responses to more acceptable patterns. It is the growth of a self, exercising increasingly self criticism and self direction. To attempt to cultivate a series of virtues, apart from

any consideration of the particular social problems an individual must face and solve in the light of a comprehensive social principle, is to substitute a marionette play for the episodes of reality. Virtues do not make character, but virtue does. Traits in themselves have neither ethical nor concrete significance. Morality is *participation* in the functions of an ethical social order.

In the third place, Dr. Coe has made explicit the social implications of his analysis of the way men grow. A tawdry spiritual environment will not generally produce a beautiful character. His insistence on the reform of parents, teachers, preachers, and men of affairs, the transformation of institutions, the reconstruction of customs, the elimination of cant, the abnegation of arbitrary authority, the worth of the individual, and the supremacy of understanding love has brought to our generation a cogent illustration of the alliance between religion, in its most rigorous and uncompromising demands on men, and education, in its revelation of men's capacity and its provision of the means for personal-social self-realization. For Coe religion and education are united in a common purpose and a common method.

Finally Dr. Coe, more than any other living man, has made us think in terms of specific purposes. He has small quarrel with educational thinking save at this point that it is not sufficiently interested in the *products* of education. What is the aim of the school? No trite or vague answer will suffice to inform us as to the value of our school methods. With regard to every curriculum, every course, every project, every session it is essential to ask, what is its object? In terms of skills? Yes. In terms of information? To be sure. But primarily in terms of the total social and personal results today and twenty years, twenty generations,

from today. The perpetuation of decadent customs and demoralizing conditions in industry and government, in relations between the sexes, in the use of leisure, in the conduct of international affairs, in the care of offenders, are directly traceable to educational processes which have not been criticized in regard to their essential outcomes. Coe's philosophy of education gives large place to these outcomes and to the reconstruction of method which must take place in all our education, whether religious or secular, if the Kingdom of God is to make progress on the earth.

These and many other things are discussed in the following books and articles, which are printed in chronological order.

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